2/6 Jane Smith

STRING of PEARLS

OR,

The Best Things reserved till last.

Discovered in a SERMON Preached in *London*, *June* 8. 165[illegible]

Q. 1-10

AT

The Funeral of (that Triumphant Saint) Mrs. *Mary Blake*, late Wife to (his Worthy Friend) Mr. *Nicholas Blake*, Merchant; with an Elegy on her Death.

By *Thomas Brooks* (her much endeared Friend, Spiritual Father, Pastor, and Brother, in the Fellowship of the Gospel, and Preacher of the Word at *Margarets New-Fish-street*.

The eighth Edition.

The Righteous shall be had in everlasting remembrance, Psal. 11[illegible]. 6.

Precious in the sight of the Lord is the Death of his Saints, Psal. 116. 15.

LONDON, Printed for *John Hancock*, and are to be sold at his Shop in *Popes-head-alley*, at the three Bibles, 1674.

TO HIS

Honoured &worthily esteemed Friends, Mr. *Nicholas Blake*, Merchant (Husband to the late Vertuous Mrs. *Mary Blake*, deceased.)

And Mr. *Thomas Matthews* Merchant, and Mrs. *Martha Matthews* his Wife (Parents to the deceased Gentlewoman) and to the rest of his and her Relations.

All Grace and Peace, all Consolation and Supportation from God the Father through our Lord Jesus Christ.

Dear Friends,

THis little Piece had been sooner in your hands, but that my being in the Country, and some other

important business that hath layn hard upon my hands hath prevented it till now.

Many a man hath been drowned in his own tears. 2 Co. 7. 10.

I have read of a certain Painter, who being to express the sorrow of a weeping Father, & having spent his skill before in setting forth of the passions and affections of his Children, he thought it best to present him upon his Table to the beholders view, with his face covered, that so he might have that grief to be imagined by them, which he found himself unable to set out to the full. I know I am not able to paint out your great grief and sorrow for the loss of such a Wife, and of such a Child, of such a Sister, &c. and I could wish that this piece which is brought forth to satisfie your importunity, may not make the wound to bleed afresh; however if it doth, thank your selves, blame not me.

I could heartily wish, that you and and all others concerned in this sad loss, were more taken up in minding the happy exchange that she hath made, than with your present loss; she hath exchanged Earth for Heaven, a Wilderness for a Paradise, a prison for a Pa-

Palace, a house made with hands for one eternal in the Heavens; she hath exchanged imperfection for perfection, sighing for singing, mourning for rejoycing, prayers for praises, the society of sinful mortals, for the company of God, Christ, Angels, and the Spirits of Just Men made perfect; an imperfect transient fruyment of God, for a more clear, full, perfect, and permanent enjoyment of God; she hath exchanged pain for ease, sickness for health, a bed of weakness for a bed of spices, a compleat blessedness; she hath exchanged her brass for silver, her counters for gold, and her earthly contentments for heavenly enjoyments. 2 Cor. 5. 1, 2. Heb. 12. 22, 23, 24.

And as I desire that one of your eyes may be fixed upon her happiness so I desire that the other of your eyes may be fixt upon Christs fulness; though your brook be dried up, yet Christ the fountain of Light, Life, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness and Satisfaction, is still at hand & always full and flowing, yea, overflowing. As the worth and value of many pieces of silver is contracted in one piece of John 1. 16. Col. 1. 19. ch. 2, 3. *Omne bonum in summo bono.*

gold; so all the sweetness, all the goodness, all the excellencies that are in Husbands, Wives, Children, Friends, &c. are contracted in Christ; yea, all the whole volume of perfections which is spread through Heaven and Earth, is epitomized in Christ; Ipse unus erit tibi omnia, quia in ipso uno bono; bona sunt omnia, saith Augustine, one Christ will be to thee instead of all things else, because in him are all good things to be found.

Dear friends! what wisdom, what knowledge, what love, what tenderness, what sweetness, what goodness did you observe and find in this deceased and glorified Saint, that is not eminently, that is not perfectly to be enjoyed in Christ? and if so, why do not you bear up sweetly and chearfully, and let the world know, and let friends see, that though you have lost her corporally, yet you enjoy her spiritually in Jesus? The Apostle Paul was so much taken with Christ, that he was ever in his thoughts, always near his heart, and ever upon his tongue; he names him sixteen or seventeen times in one Chapter, 1 Cor. 1.

Chrysostom.

Now,

Now, Oh that your hearts & thoughts were thus busied about Christ, and taken up with Christ, and with these Treasures of Wisdom, Knowledge, Grace, Goodness, Sweetness, &c. that is in him, this would very much allay your grief and sorrow, and keep your hearts quiet & silent before the Lord, this would be like that tree which made the bitter waters of Marah *sweet.* Exod. 15. 23, 24, 25.

Plutarch *in the life of* Phocion, *tells us of a certain Gentlewoman of* Ionia, *who shewed the Wife of* Phocion *all the rich Jewels and precious stones she had; she answered her again, All my riches and Jewels is my Husband* Phocion; *so should Christians say, Christ is our Riches, our Jewels, our Treasure, our Heaven, our Crown, our Glory, our All; He is all comforts to us, and all contents to us, and all delights to us, and all relations to us; He is Husband, Wife, Child, Father, Mother, Brother, Sister; He is all these, yea he is more than all these to us.* 2 Cor. 6. 10. Eph. 3. Cant. 5.

I have read of one, who walking in the fields by himself, of a sudden fell into loud cries, and weeping; and being S. Martin.

asked (by one that passed by, and overheard him) the cause of this his lamentation. I weep (saith he) to think that the Lord Jesus should do so much for us men, and yet not one man of a thousand so much as minds him, or thinks of him; but I hope better things of you, yea I hope (and desire) that this present counsel will take hold of your hearts, and work as counsel works when it is set home by a hand of Heaven.

Again, Friends, It is your wisdom, and your glory, to mind more your present work, your present duty, than your loss, than your present calamity. Davids *passion was got above his wisdom, his discretion when he said,* O my Son Absolom! my Son, my Son Absolom! would God I had dyed for thee, O Absolom! my Son, my Son! *Your present work is not to cry, O my dear Wife! O my precious Child! O my loving Sister! but O my Soul submit to God! Justifie God, lye down in the will of God, say* Amen *to Gods* Amen: *O my Soul think well of God and speak well of God, and carry it well towards God, &c. This is your*

2 Sam. 18. 33.

presen

present work, make it but your work, & then, though sorrow may abide for a night, yet joy will come in the morning. Psal. 30. 5.

Again, Observe how other Saints have carried it under such a dispensation as you are under, and do you likewise. To that purpose read and compare these Scriptures together, Gen. 23, 1, 2, 3, 4, 8. Ezek. 24. 16, 17, 18. 2 Sam. 12. 17, ----22. Gen. 10. 1, 2, 3. 1 Sam. 3. 17, 18, 19. 2 Sam. 15. 25, 26, 27. Job. 1. 13, ---- ult. *It is a more excellent, a more blessed thing to be good at imitating the pious examples of others, than to be good at praising of them. Stories speak of some that could not sleep when they thought of the Trophies of other Worthies that went before them; the best and highest examples should be very quickening and provoking. Pious examples usually are more wakening than precepts, and they are more convincing & more encouraging; And the Reason is, Because we see in them, that the exercise of the most difficult*

Bonus Dux, bonus comes, (a good leader makes a good follower) was *Carus* the Emperours Motto. *Præcepta docent, exempla movent*, Precepts may instruct, but examples do perswade.

difficult points of godliness, is yet possible: Other Saints pious examples should be looking-glasses for us to dress ourselves by; and happy are those that make such an improvement of them. O happy Husband! O happy Parents! O happy Brethren and Sisters! if you write after that blessed Copy that this glorified Saint, Wife, Child, Sister hath set before you; which that you may, I desire you seriously to dwell upon the following Narrative.

One hint more, & then I have done; Augustine *in one of his Epistles hath this relation, that the very same day wherein* Jerome *died, he was in his study and had got Pen, Ink, and Paper, to write something of the glory of Heaven to* Jerome. *Suddenly he saw a light breaking into his study, and a sweet smell that came unto him, and his voice he thought he heard; O Augustin! what dost thou? dost think to put the Sea into a little vessel? when the Heavens shall cease from their continual motion, then shalt thou be able to understand what the glory of Heaven is, and not before, except you come to feel it, as I now do.*

A little before this glorified Saints translation from Earth to Heaven, I had thoughts and resolutions to write to her about that blessed state to which she was hastening, but was prevented; however in the following Sermon you will find something of that glorious state glimpsed out unto you, which now she is in the possession of. Now dear friends, above all gettings, get an interest in that glory that she is filled with, and keep up the sense of that interest in your own souls and consciences, and then you will be happy in life and blessed in death, and assuredly meet her and know her, and for ever enjoy her in perfect happiness and blessedness: Which that you may, is and shall be the constant desires, and earnest prayers of,

Your Souls Servant

Thomas Brooks.

A

String of Pearls:

OR,

The Best things reserved till last.

BEfore I name my Text, give me leave to speak a few words upon another Text, *viz.* The glorified Saint deceased; at whose Funeral we are here met.

Heb. 8. 18.

She was one of those dear spiritual Children that the Lord had given me; she was a precious Seal of my Ministry, she was my living Epistle, my walking Certificate, my Letter-Testimonial. In life she was my joy, & in the day of Christ she will be my Crown. As Paul speaks, 1 *Thes.* 2. 19, 20. *For what is our Hope, our Joy, or Crown of re-*

2 Cor. 3. 1, 2.

Phil. 4. 1, 3

ing

ing? are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory, and joy. Her application of those words of the Apostle to me (hath been often a very great refreshing and comfort to my soul) *For though you have ten thousand instructers in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel.* The work of grace upon her heart was clear; powerful, and thorough, as all know that knew her inwardly. I should tire both myself and you, and frustrate the end of your meeting, which is to hear a Sermon, should I give you an exact and particular account thereof: I shall therefore only mention a few things among many, for your imitation, satisfaction, and support-ation, under this sad dispensation. 1 Cor. 4. 15.

She was a knowing woman in the things of Christ, and her knowledge was inward, experimental, growing, humbling, transforming, and practical; she knew Christ in the Prov. 3. 18

the mystery, as well as in the histo-
ry; in the spirit, as well as in the let-
ter; feelingly, as well as notionally:
she did not onely eat of the tree o
knowledge, but also tasted of th
tree of life.

She was a sincere, and as plain
hearted Christian (I think) as an
lives out of Heaven; for plain-heart
edness, she was a *Jacob*; for upright
ness, she was a *Job*; sincerity
the shine, the lustre, the beauty, th
glory of all a Christians graces; an
in this she did excel. A sincere sou
is like a Christal-glass with a ligh
in the midst of it, which gives ligh
every way; and such a one was she
A sincere soul is like the Viole
which grows low, and hides it sel
and its own sweetness, as much a
may be with its own leaves; an
such a one was she: she had as ma
ny choice, visible characters of sin
cerity and uprightness upon her,
ever I read upon any Christian tha
I have had the happiness to be ac
quainted with. But I must not dwe
on these things; I shall only say th
w

Sinceritas serenitatis mater, Sincerity is the mother of serenity.

was not like the Actor in the Comedy, who cryed with his mouth (*O Cœlum,*) O Heaven! but pointed with his finger to the earth; such Professors there be, but she was none of them.

She was rich in spiritual experiences, as most that I have been acquainted with. Ah how often hath she warmed, gladed, and quickened my spirit, by acquainting me with what the Lord hath done for her precious soul. Experiments in Religion are beyond notions, & impressions; a sanctified heart is better than a silver-tongue, and she found it so. O the stories that she was able to tell of the Love of God, the presence of Christ, the breathings of the Spirit, the exercise of Grace, the sweetness of the World, the deceitfulness of Sin, and the devices and methods of Satan, &c. And though she made use of her experiences, as crutches to lean on, yet she onely made use of the Promises as a foundation to build on. As the Star led the wise men to Christ

so

so her experiences led her to
higher and a sweeter living upo
Christ; her experiences were h
sauce, but Christ was still her food

She did drive a very (great) pr
vate Trade towards Heaven, s
was much in secret duties, in close
Cant. 2. 14 communion with God, and this d
Mat. 6. 5, 6 very much inrich her, and advan
her in spiritual experiences. Wh
she had once found the sweetn
of enjoying Christ behind the doo
O how inflamedly, how abundan
ly was her soul carried forth,
secret duties! she knew that *Pe*
went up upon the house-top to p
Acts 10. 9 and that Christ was oft alone.
secret meals make a fat body, so
found secret duties made a fat So
and this made her much in t
work. It was a witty and div
speech of *Bernard*, That Christ
Souls Spouse is bashful, neither w
lingly cometh to his Bride, in
presence of a multitude; & is it
so with the Bride in her actings
wards her Bride-groom Christ

She was many times in the School of temptation, which God made to her the School of instruction; the Lord did usually so help her to handle the shield of Faith, and the Sword of the Spirit (the Word of God) that she commonly triumph'd over Satans temptations and led captivity captive; though that Arrow-Master Satan hath shot often at her, yet her bow still abode in strength, her hands and heart being made strong by the hands of the Mighty God of *Jacob*. *Augustine* gave thanks to God that his heart & the temptation did not meet together; and so hath she many a time: she was good at withstanding the beginnings of a temptation, knowing that after-remedies often come too late. She was a Christian all over, she was a Christian in profession, and a Christian in practice; a Christian in lip, and a Christian in life; a Christian in word, and a Christian in work; a Christian in new, and a Christian in power and spirit; She was not onely for the generall

2 Cor. 12. 7,8,9,10. Ephes. 6. 16,17. 2 Cor. 2. 14. Gen. 49. 23,24.

1 Thes. 5. 23. Act. 13. 22 Acts 24. 16. Luke 1. 5. 6.

general duties of Christianity, hearing, praying, &c. but also f the relative duties of Religion: A to be a good Wife, a good Moth a good Child, a good Sister a goo Mistress, &c. Most sincerity and ho ingenuity shines in the relative d ties of Religion, & in those she w excellent; she was also very cons entious and constant, yea, abund in the general duties of Religio as hearing, praying &c. she did d ties, but durst not (for a world) tr to her duties, but to her Jesus. the Dove made use of her win (to flie to the Ark) but trusted n in her wings, but in the Ark; in d ty, she had learned the holy Ar living above duty, in the busi of acceptation with God, & just cation before God, & reconciliat to God, and salvation by God. knew no duty but Jesus; she was happy in denying religious self, she was resolute in denying of si self.

Duties trusted to will undo you; when trusted to they prove but a smooth, a silken way to hell

She was for patience and ch fulness under her long ling

w

veakneſs, as exemplary as any that ver I was acquainted with; if at a- y time ſhe groaned, yet ſhe bleſ- d God (as ſhe uſed to ſay) that ſhe id not grumble: Oh how quiet, ow like a Lamb was ſhe under all er tryals! O how well would ſhe peak of God! O how ſweetly did he carry it towards God! O how uch was ſhe taken up in juſtifying f God, throughout her pining, waſting ſickneſſes!

Time and ſtrength would fail he, ſhould I but tell you what I ould, concerning her Faith, her ove to God, to Chriſt, to his ways, o his people, whether poor or rich veak or ſtrong; And of her humili- y, lowlineſſe, meekneſs, wherein ſhe ath left few fellows behind her; e was very high in ſpiritual worth nd as low in heart; ſhe was cloath- d with humility, as with a Royal obe, and with the Ornament of a eek & quiet ſpirit, which is in the ght of God of great price: but I uſt haſten to my Text, for I ſee me ſlides away.

James 1. 2, 3, 4. ch. 5. 10, 11.

If

If *Ezekiel* can commend *Dani*
and match him with *Noah*, & *J*
for his power in prayer; and *Pe*
highly praise *Paul:* And if the a
cient Church had her (Diptyc
or) publick Tables, wherein t
persons most noted for piety we
recorded: Nay, if *Plato* call
Aristotle the intelligent Reade
And *Aristotle* set up an Altar in h
nour of *Plato*; then I hope you w
not impute it to me as a transgr
sion, that I have presented to y
the shining vertues of this glorio
Saint, for your imitation.

What eyes thou read'st with, Read
(know I
Mine were not dry, when I this st
(wr

An ELEGIE

pon the Death of the Vertuous, His dear and never to be forgotten Friend, Mrs. *Mary Blake.*

that affection could but make a Poet,
ould grief and sorrow help, sure I should do it;
ry is dead, a woman whom truth and fame,
th virtue ever shall embalm her name;
Mary for Love, a *Mary* for Weeping,
Mary for Choice, a *Mary* for Seeking;
th *Mary* she had chosen the better part;
th *Mary* she did lay Christ neer'st her heart.
ch were her parts, her Piety,
r youth it was a full Maturity.
ave, although young, who in her heart did prize
ice, Truth, an Christ, her onely Sacrifice;
acious, Religious, and sincere was she,
urteous, without all Court Hypocrisie.

rist was her study, his glory was her aim,
was her Heaven for to advance the fame;
thin the holy Treasury of her mind,
re the choice vertues of all woman-kind:
nowing woman and an humble too,
ich joy'd all Christians, who had with her to do

A Praying Woman and believing too,
Which did the praiſes of other Saints renew.
A holy Woman, and an harmleſs too,
In ſaying this, I give her but her due:
A lively Chriſtian, and thriving in Grace,
Few towards Heaven did ever hold her pace.
The Word and Ways of God were her delight,
And in the ſame ſhe had a great inſight.
A fixed Woman, when others ſtaggering were,
Which was the fruit of holy pains and care.
A tryed Chriſtian, whoſe tryals were not ſmall,
Yet faith and patience overcame them all.
She liv'd the Sermons which on Earth ſhe hear
And now receives the Crown wch was for her pre
A woman which had more than common worth;
I want a tongue, enough to ſet it forth.

Her lateſt precious breathings, had reſpect
To nothing more than divine Dialect;
Which ſhe committed to her mourning friends,
In exhortations for their better ends.
Could prayers, tears, and ſighs have kept her he
She had not dy'd, you need it not to fear:
She lives, though dead, i'th' memory of thoſe
Who knew her life, and ſaw her holy cloſe.
No golden letters half ſo long as we
Shall keep her precious worth in memory;
No coſtly Marble need on her be ſpent,
Her deathleſs worth is her own monument.
Now I ſhall let you know what you have loſt,
She was a Temple of the Holy Ghoſt.
This we'l apply, that though we loſe her here
Her ſoul doth ſhine in a celeſtial ſphere.
Mary is to the celeſtial *Canaan* gone,

Where as a Star ſhe ſhines in perfection.
Mary hath choſen ſure the better part,
Mary with Angels ſure doth now partake.

But ſtay, needs ſhe Encomiums ? Reader know
She joys above, while we here wail below.
But now (dear friends) let's mourn in hope, and weep,
Believing this bleſt Saint in Chriſt doth ſleep.
Heark, don't you hear her ſweet delightful voice,
Saying, Friends weep not, but ſee that ye rejoyce
For me; for now I am perfectly free,
From ſorrow, ſin, death, and mortality;
Surely you cannot doubt my happineſs,
Who have beheld my Faith and ſtedfaſtneſs;
O then from ſorrow ſee that you now ceaſe,
To interrupt my joy, and your own peace?
Surely our loſs, to her was greateſt gain,
For crown'd in Heaven ſhe ever ſhall remain;
No ſighs, no groans, now from her do come,
But everlaſting joys are in their room.
She now without controul no queſtion ſings,
Eternal praiſes to the King of Kings;
She now enjoys that ever bleſſed face,
In hopes whereof ſhe run a happy race:
She now hath chang'd her creſſes for a Crown,
Her bed of weakneſs for a Royal Throne.

Farewel (bleſt Saint) farewel, to thee we'l haſte;
For till we meet in Heaven we cannot reſt.

Thomas Brooks of *Margaret's*
New Fiſh ſtreet.

A word to the Reader.

NOw Reader, if you pleaſe to caſt a look,
Or ſpend ſome ſpare time on this little Book
And in it any thing that's good do view,
Then challenge it, for it belongs to you;
What's weak or worthleſs in it, that decline,
And paſs it by, I challenge that for mine.

TH

TRUSTEES LIBRARY

THE Best THINGS Reserved till Last.

1 Pet. 1. 4.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you.

Beloved,

I Have Chosen this Text upon a double Ground.

1. To make a diversion of immoderate sorrow and grief from my own spirit and yours, who are most nearly concerned in this sad loss. And

2. Because it will afford us matter

most suitable to the blessed state and condition of this glorified Saint, whose Funeral we are here met.

In the Inscription, *ver.* 1, 2. you have first a *holy salutation*, shewing first *by* whom this Epistle was written, *viz. Peter an Apostle of Jesus Christ*; secondly, *to* whom it was written: now they are described two ways; first, by their outward condition, strangers scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bythinia*. There are divers opinions about these strangers, but the most common and received opinion among the learned, is, that *Peter* wrote this Epistle to the converted Jews, scattered through the Provinces in *Asia*, who met with much opposition and affliction for the Gospels sake. Secondly, They are described by their spiritual and inward condition, which is set forth,

1. By the fundamental cause of it, to wit, Election of God.

2. By the final cause, to wit, sanctification of the Spirit unto obedience.

3.

areus. Compare he 2. of he Acts nd the 1. of the Acts with . and 2. erses of his Chapter.

3. By the subservient cause, to wit, Reconciliation, conferred in obedience, and sprinkling of the blood of Jesus Christ.

In the third *verse* you have, 1. A very stately proem, and such as can hardly be match'd again, *Blessed be the God, and Father of our Lord Jesus Christ.* 2. You have Regeneration or Effectual calling. described; and that,

First, By the Principal Efficient cause thereof, which is, *God the Father of our Lord Jesus Christ.*

2. By the impulsive cause thereof, the mercy of God, which is described by the quantity of it, *abundant.*

3. By the immediate effect thereof, a *lively Hope* (the singular cause whereof is shewed to be the resurrection of Jesus Christ from the Dead:) now hope is called a lively Hope,

1. Because it makes a man lively and active for God and goodness. 1 John 3. 2, 3. *Corpus spirando, anima sperando vivet*; As the body lives by breathing so the soul by hoping.

2. Because it chears, comforts, and revives the Soul; it brings, it breeds, it seeds, it preserves spiritual life in the soul: this lively Hope is like *Myrtilus* his shield, which after the use he had of it in the field, having it with him at Sea, and suffering Shipwrack, it served him for a Boat to waft him to shore, and so preserved his life; this lively Hope is a Shield on shore, and an Anchor at Sea.

3. It is called a lively Hope, in opposition to the fading, withering, dying hopes of Hypocrites, and
[illegible] 8.13, prophane persons, *Whose hope is as a*
[illegible] ch.11. *Spider's web, the crackling of thorns*
[illegible] ch.27. *under a Pot, and the giving up of the*
8. *Ghost.*
[illegible]o.11.7.

A Christians hope is not like that of *Pandora*, which may flie out of the box, and bid the soul farewel; no, it is like the morning-light, the least beam of it shall commence into a compleat Sun-shine; it is *Aurora gaudii*, and it shall shine forth brighter and brighter, till perfect day: but the Hypocrites hope, the presumptuous

ſumptuous ſinners hope is like a cloud, or the morning dew.

Now in my Text you have the Object about which this *lively Hope* is exerciſed, and that is, *an inheritance incorruptible, and undefiled, and that fadeth not away*, (what theſe words import, I ſhall ſhew you when I ſhall open that Doctrine which I intend to ſtand upon at this time) *reſerved in Heaven for you.*

There are three Heavens, the firſt is *Cœlum Aereum*, the Aiery Heaven, where the Fowls of Heaven do flie; the ſecond is *Cœlum Aſtriferum*, where the Stars of Heaven are; and the third is *Cœlum Beatorum*, the Heaven of the Bleſſed, where God appears in eminency, and where Chriſt ſhines in glory; and this is the Heaven the Text ſpeaks of.

The Text will afford ſeveral points, but I ſhall only name one, which I intend to ſtand on at this time, and that is this.

Doct. *That God reſerves the beſt and greateſt favours and bleſſings for Believers, till they come to Heaven.*

Now I shall prove this proposition by an induction of particulars, and then give you the reasons of it; I will begin with the inheritance spoken of in the Text.

1. The best Inheritance is reserved for Believers, till they come to Heaven; this is clear and fair in the Text, yet I shall make this further out to you thus.

First, The Inheritance reserved for Believers till they come to Heaven, is a pure, undefiled, and incorruptible Inheritance, it is an Inheritance that cannot be defiled nor blemished with abuse one way or another; other Inheritances may and often are with oaths, cruelty, blood, deceit, &c. the Greek word *Amiantos* signifies a precious stone, which though it be never so much soiled, yet it cannot be blemished, nor defiled: yea, the oftner you cast it into the fire, and take it out, the more clear, bright, and shining it is; All earthly inheritances are true Gardens of *Adonis*, where we can gather nothing but trivial flowers, sur-

surrounded with many briars, thorns, and thistles: O the hands, the hearts, the thoughts, the lives, that have been defiled, stained, and polluted with earthly inheritances! O the impure love, the carnal confidence, the vain boastings, the sensual joys, that earthly inheritances have filled and defiled poor souls with! all earthly inheritances, they are no better than the Cities which *Solomon* gave to *Hiram*, which he called *Gabul*, that is to say, displeasing, or dirty; the world doth but dust, and dust us. But Gen. 3. 18. Isa. 23. 9. 1 Kings

Secondly, it is a sure, a secure inheritance; *To an inheritance reserved in heaven for you.* See the Text, the Greek word that is here rendred *reserved*, is from τηρεω *Tereo*) which signifies to keep solicitously, to keep as with watch and ward; this inheritance is kept and secured to us, by promise, by power, by blood, by oath, and therefore must needs be sure; it is neither sin, nor Satan, nor the world, that can put a Christian by this inheritance, Christ hath Heb. 6. 1 Rom. 8. 33. Eph. 2.

already taken possession of it in their names, and in their rooms, and so it is secure to them; if weakness can overcome strength, impotency omnipotency, then may a Christian be kept out of his inheritance, but not till then; but earthly inheritances, they are not sure, they are not secure; how often doth might overcome right, and the weakest go to the wall? how many are kept out, and how many are cast out of their inheritances, by power, policy, cruelty? It was a complaint of old our inheritance is turned to strangers, our houses to Aliens, *Lam.*5.2.

Thirdly, It is a permanent, a lasting inheritance; *To an inheritance incorruptible, undefiled, and that fadeth not away.* The Greek word *Amarantos*) is the proper name of a flower, which is still fresh, and green after it hath a long time hung up in the house; it is an inheritance that shall continue as long as God himself continues; of this inheritance there shall be no end; though other inheri-

inheritances may be lasting, yet they are not everlasting; though (sometimes) it be long before they have an end, yet they have an end; where is the glory of the *Chaldean*, *Persian*, *Grecian*, and *Roman* Kingdoms? but the glory of Believers shall never fade, nor wither, it shall never grow old, nor rusty, 1 *Pet.* 5. 4. *And when the chief shepherd shall appear, ye shall receive a Crown of Glory, which fadeth not away*; a Believers inheritance, his glory, his happiness, his blessedness, shall be as fresh and flourishing after he hath been many thousand thousands of years in Heaven, as it was at his first entrance into it; Earthly inheritances are like Tennis-balls, which are bandied up and down from one to another, and in time wore out. The creature is all [illegible] and vanity, it is (*filia noctis*) like *Jonah's* Gourd, man can sit under its shadow but a little, little while; it soon decays and dies, it quickly fades and withers; there is a worm at the root of all earthly inheritances, that will

Sic transit gloria mundi.

1 Tim.

will consume them in time; all earthly comforts and contents are but like a fair picture that is drawn upon the Ice, which continueth not, or like the morning cloud that soon passeth away; but a Believers inheritance endureth for ever; when this world shall be no more, when time shall be no more, the inheritance of the Saints shall be fresh, flourishing and continuing: *Nescio quid erit, quod ita vita non erit, ubi lucet quod non capiat locus, ubi sonat, quod non rapit tempus, ubi olet, quod non spargit fluus, ubi sapit, quod non minuit edacitas, ubi hæret, quod non divellit æternitas*, said *Augustine*; What will that life be? or rather what will not that life be, since all good either is not at all, or is in such a life? light, which place cannot comprehend; voices and musick, which time cannot ravish away; odours, which are never dissipated; a feast, which is never consumed; a blessing, which eternity bestoweth, but eternity shall never see at an end; So this, all this is the heritage of all Gods *Jacobs*. Fourthly,

Fourthly, It is the freest inheri-
ance, it is an inheritance that is
ree from all vexation and molesta-
ion; there shall be no sin to molest
he soul, nor no Devil to vex the
oul; there shall be no pricking
Briar, nor grieving Thorn, unto the
ouse of *Israel*; there shall be no *Je-*
usites to be as pricks in your eyes,
nd thorns in your sides; there shall
e no crying, O my bones! O my
owels! O the deceit of this man!
O the oppression of that man! &c.
No, they shall have a Crown with-
out thorns, a Rose without prickles,
and an inheritance without the least
incumbrance; this inheritance flows
from free love, and is freely offered,
though the soul hath neither money
nor money-worth: there is nothing,
there is not the least thing about this
inheritance, that is purchased, or
paid for by us: it is all frank, it is all
free, it is all of grace: here is such
an inheritance, that no eye ever saw,
that no mortal ever possest, and that
for nothing, it is freely offered, and
it is freely given, *Acts* 20. 32. *And now*
Bre-

Ezek. 28. 24. Numb. 33. 55.

Isa. 55. 1, 2. Rom. 7. ult.

Isa. 64. 4. 1 Cor. 2. 9.

Brethren, I commend you to God, and the word of his grace, which is able build you up, and to give you an inheritance among all them which are sanctified. All is mercy, all is of free mercy, that God alone may have the glory. Other inheritances they have their incumbrances. O the vexations, the molestations that do attend them! O the debates, the disputes, the Law-suits, that are about earthly inheritances, such as have made many a man to go with a heavy heart, an empty purse, and a thred-bare coat; which made *Themistocles* profess, that if two ways were shewed him, one to hell, and the other to the Bar, he would decline that which did lead to the Bar, and chuse that which went to hell.

Act. 10.25 1 Cor. 12. 13. O that excellent inheritance,

Fifthly, It is an Inheritance that is universally communicable, to Jew and to Gentiles, to bond, to free, to rich and to poor, to high, to low, to male, and female *Gal* 3.28.29 *There is neither* saith *Bernard* (*Non angustior multitudine hæredum*) whose portions are not scanted by reason of the number and multitude of co-heirs.

ew nor Greek, there is neither bond, r free, there is neither male, nor fe- ale, for ye are all one in Christ Jesus; nd if ye be Christs, then are ye brahams seed and heirs according to be Promise. Among men, all sons nd daughters be not heirs, yet all Gods children, be they sons, be hey daughters, be they bond, or ree, &c. they are all heirs, without xception: *Jehoshaphat gave his young- er sons great gifts of silver and gold nd of precious things, with fenced Ci- ies, but the Kingdom gave he to Je- oram, because he was the first born.* And *Abraham* gave gifts to the rest f his sons, but *Isaac* only had the nheritance. In some Countries all hildren be not heirs, but sons on- y; and in other Countries, not all ons, but the Eldest sons alone, u- ually men divide their earthly inhe- itances, if all the sons be heirs, some nherit one place, others, others; ut here the whole inheritance is njoyed by every child; here every child is an heir to all, and hath right o all. In earthly inheritances, the more

Rom. 8. 17

2 Chron 21. 3.

Gen. 25. 5. 6.

more you divide, the leſs is eve
ones part; but this inheritance is n
diminiſhed by the multitude of po
ſeſſors, nor impaired by the numb
of co-heirs, it is as much to man
as to a few, and as great to one, as
all; not a room, not a manſion, n
a walk, not a flower, not a Jew
not a box of Myrrhe, but what
common to all; not a ſmile, no
good word, not a ſweet look, n
a Robe, not a diſh, not a delica
not a pleaſure, not a delight, b
is univerſally communicable, a
univerſally fit for all the thouſan
millions of thouſands that are hei
of this inheritance; if there be
thouſand together, every one ſe
as much of the Sun, hears as muc
of the ſounds, ſmells as much of t
ſweet, as he ſhould do if the
were no more than himſelf alone
So here.

Sixthly, and laſtly, It is a ſoul-ſ
tisfying inheritance; he that hath
ſhall ſit down and ſay, I have
nough, I have all. As one Maſt
ſatisfies the ſervant and as one F
th

er satisfies the child, and as one usband satisfies the Wife, so one od, one Christ, one Inheritance, isfies the believing soul, *Psal.* 16. 6. *The Lord is the portion of mine heritance, and of my Cup, thou maintainest my lot. The lines are fallen unto e in a pleasant place; yea, I have a odly heritage.* Will an inheritance glory satisfie them? why this they all have, 1 *John* 3. 3. *Col.* 3. 4. ill an inheritance of power and minion satisfie them? why this ey shall have, 1 *Cor.* 3. 21. *All ings are yours, &c.* Mat. 19. 28. Cor. 6. 2, 3, &c. Will *Abrahams* som satisfie you? hy this you shall have ke 16. 22. The bosom is the place where ve lodges all her children; the bosom is the ace of delight and satisfaction; and this you shall have; y, you shall have a better, a choicer, a sweeter bosom to solace your uls in, than *Abrahams*, to wit, the osom of Jesus Christ, which will be

Habet omnia, qui habet habentem omnia. Aug.

Gen. 33. 11. I have enough, saith *Jacob* לִי כֹל *Li chol*, I have all.

Si aliud præter Deum habeo, nec aliud plenè possideo, nec Deum, Deus qui non deficit, solus mihi sufficit. Euseb. Niremb.

be a paradise of pleasure and d
light to you. Will Christs best rob
will his own Signet put upon yo
satisfie you? why this you sh
have. Will it satisfie you to
where Christ is, and to fare as Chr
fares, and wear as Christ wears, a
enjoy as Christ enjoys? why th
you shall have, *Joh.*12. 26. *Whe
I am, there shall also my servant b
if any man serve me, him will my F
ther honour.* If all these things w
satisfie souls, then surely the inhe
ritance reserved in Heaven f
them will satisfie them; for that i
heritance takes in these things, a
many more. The good things th
this Inheritance is made up of, a
so many, that they exceed numb
so great, that they exceed measu
so precious, that they are above
estimation; and therefore it m
needs be a soul-satisfying Inhe
tance.

*August. de Triplici habitu, cap.*4. This the great Caliph of *Babylon, Charles* the fifth, and others found by experience.

But now all other Inheritan
they cannot satisfie the heart
man, *Eccles.*5. 10. *He that lov
silver, shall not be satisfi'd with sil*

he that loveth abundance, with in-
ase; this is also vanity. If you
ase you may read the words nea-
the Original thus; *He that loveth*
er, shall not be satisfied with silver,
d he that loveth it, in the multi-
de of it, shall not have fruit; it is
e love of silver that is the mischief
it; it is the love of silver that
kes men unsatisfied with silver;
ch a man will still be adding
use to house, land to land, bag
bag, and heap to heap, and yet
er all, be still unsatisfied. *Ber-*
rd compareth such a man to one
t being very hungry, gapeth con-
ually for wind, with which he
y be puffed, but cannot be fil-
, and satisfied; and so the same
thor elsewhere saith well (*anima*
tionalis cæteris omnibus occupari po-
, impleri non potest) The reaso-
ble soul may be busied about o-
er things, but it cannot be filled
ith them; they can no more fill
the soul, than a drop of water
n fill up the huge Ocean; they can
more satisfie the desires of the
soul,

Bern. Tract. de diligendo Deum, cap. 3.

Bern. Hom. Mat. 19. 17

real, than a few drops of water
the thirst of a man inflamed wi
violent Fever; nay, as Oyl inc
ses the flame of the fire, so the m
a man hath of the world, the m
his heart is inflamed after it. W
Alexander had conquered
known part of the world (say so
he sate down, and wish'd for a
ther world to conquer. *Charls*
fifth, Emperour of *Germany* (wh
of all men the world judged m
happy) cried out with detestatio
all his Honours, Pleasures, T
phies, Riches (*abite hinc, a
longe*) get you hence, let me h
no more of you; they could not
tisfie him, they could not qu
him. Such things that a fancy,
conceit, an ungrounded fear w
rob a man of the comfort of can
ver satisfie him; but such are
worldly enjoyments. One man
not live, because his *Dalilah*
not love. Another with *Ahab*
be sick, and die, because he c
not get his neighbours inheritan
Another wishes himself dead;
ca

2 Kings 7. 6, 7.

1 Kings 21.

uſe his commodities lie dead on
hands. Another with *Haman*, can Eſth. 5. 9.
d no ſweetneſs in all his enjoy- *init.*
ents, becauſe *Mordecai* ſits at the
ngs gate. As thoſe things which
lude a man, can never ſatisfie
m; but the world deludes a man
d puts cheats upon him; it Pro-
ſes a man pleaſure, and pays him
th pain; it promiſes profit (*all
s will I give thee*) and pays him
th loſs; loſs of God, of Chriſt, of
ace of Conſcience, of Comfort, of
aven, of Happineſs, of all; it
omiſes contentment, and fills him
th torment; and therefore can
ver ſatisfie the ſoul of man, &c.

But the Inheritance reſerved in Pſal. 17. 15
eaven, that will ſatisfie, it will af-
d nothing that may offend the
l, it will yield every thing that
y delight the ſoul, that may quiet
d ſatisfie the ſoul, by all which it
moſt evident, *That the b ſt Inheri-
ce is reſerved for the Saints, till
y come to Heaven.* But

Secondly, As the beſt Inheritance,
the beſt Reſt is reſerved for B-
lievers

lievers till they come to Heav
this life is full of trials, ful
troubles, and full of changes
within, and Satan and the w
without, will keep a Christian
rest, till he comes to rest in the
some of Christ. The life of a C
stian is a race; and what rest
they that are still a running
race? the life of a Christian
warfare, and what rest have
that are still engaged in a con
warfare? the life of a Christia
the life of a Pilgrim, and what
hath a Pilgrim, who is still a
velling from, place to place?
Pilgrim is like *Noah*'s Dove,
could find no rest for the sol
her foot; the fears, the snares,
cares, the changes, *&c.* that at
Believers in this world, are
that will keep them from takin
their rest here. A Christian
that word always sounding in
ears; *Arise, for this is not thy re
place.* A man may as well e
to find Heaven in Hell, as expe
find rest in this world. It w

Heb. 12. 1.
2 Tim. 4. 7, 8.
Isa. 40. 2.
2 Cor. 10. 4.
1 Tim. 1. 18.
Psal. 119. 54.
Heb. 11. 13.
1 Pet. 2. 11
Jer. 50. 6.
Mic. 2. 10.

omplaint of *Ambrose* (*Quid in hac ita non experimur adversi? Quas non procellas tempestatesque perpetimur? Quibus non exagitamur incommodis? Cujus parcitur meritis?*) What misery do we not undergo in this life? what storms and tempests do we not endure? with what troubles are we not tossed? whose worth is spared? mans sorrows begin when his days begin, and his sorrows are multiplied, as his days are multiplied; his whole life is but one continued grief, labour wears him, care wears him, fears toss him, losses vex him, dangers trouble him, crosses disquiet him, nothing pleases him; in the day he wishes, would God it were night, and in the night, would God it were day; before he rises, he sighs; before he washes, he weeps; before he feeds, he fears; under all his abundance he is in wants, and in the midst of his sufficiency he is in straights; his heart as *Gregory Nyssene* speaks (*Non tantum gaudet in iis quæ habet, quantum cruciatur ob ea quæ desunt*) is not so much

Ambrose de fide resurrectionis.

Job 20. 22.

Gregor. Nyssen. in Eccles. Hom. 7.

much quieted in those things w
it hath, as it is tormented for t
things which it hath not. In a w
all the rest we have in this worl
but a very short nap to that glor
rest that is reserved in heaven fo
Heb. 4.9,10. *There remaineth th*
fore a rest to the people of God; fo
that is entred into his rest, he also h
ceased from his own works, as God
from his; there remains a rest to
people of God, or as the Greek h
it, a Sabbatism, a celestial rest,
eternal rest, a Sabbath that shall
ver have end. When God had m
man we read that the next day
rested, and why is this set do
saith *Anselme* (*Nisi per hoc v*
innuere, quod illum p[illegible] *cujus crea*
nem requievit, ad requiem fecit?)
that the Spirit of God would s
unto us, that God made him
rest, after the making of whom
is said to have rested? Rest
Jewel very desirable on Earth,
we shall not wear it in our bos
till we come to Heaven. *Am*
well observes, that (*sex diebus*

Σαββατισμὸς, a sabbatizing.

Estius and others understand the text of a celestial rest, &c.

Ambrosius in Evangel. Luc. c. 9.

lus est factus, septimo requietum est die; ultra mundum ergo est quies, ultra mundum etiam fructus quietis) In six days the world was made, on the seventh day there was rest; it is beyond this world therefore that rest is, and it is beyond this world that the fruit of rest is to be had. I shall shew you (observing brevity) the excellency of that rest that is reserved for Believers in Heaven.

As first, It is a superlative rest, a rest that infinitely exceeds all earthly rest; all other rest is not to be named in the day wherein this rest is spoken of. Some have purchased rest (for a time) with silver and gold, but this is a rest, that all the gold and silver in the world can never purchase; over this rest is written not the price of gold, but the price of blood, yea, the price of the best and noblest blood that ever run in veins; that rest we have here must needs be a poor low-prized rest, (*ubi multa cautela custoditur salus corporis, custodita etiam amittitur, amissa cum gravi labore reparatur, & tamen*

Greg. Mor. l. 11. c. 16.

reparata in dubio semper est); wh
the health of the body is preser
with much watchfulness, being p
served is also lost; being lost, is
covered with much labour; and
being recovered, is always in d
ger, and doubtfulness, what will
come of it: our estate in this wo
is not a fixed estate; what the
our rest? our very living is but
passing away, our lives are full
troubles, and they fill our souls
of unquietness. After the *Tro*
had been tossing and wandring
the *Mediterranean* Sea, as soon
they espied *Italy*, they cried out w
exulting joy, *Italy*, *Italy*; And
when Saints, after all their tossi
and restlesness in this world, s
come to Heaven, then (and not
then) they will cry out, rest, r
no rest to this rest. But

Secondly, The rest reserved
Heaven for Believers, it is an u
versal rest, a rest from all sin, a
rest from all sorrow; a rest from
afflictions, and a rest from all te
Rev. 14. 13 tations; a rest from all oppres

and a rest from all vexation, a rest from all labour and paines, from all trouble and travel, from all aches, weaknesses and diseases; there is no crying out, O my bones! O my back! O my bowels! O my sides! O my head! O my heart! Our rest here is only in part, and imperfect; here we have rest in one part, and pain in another; quiet in one part, and torment in another; sometimes when the head is well, the heart is sick; and sometimes when there is peace in the conscience, there is pain in the bones; here many return us hatred for our love, and this hinders our rest; here we are apt to create cares and fears to our selves, rather than we will want them, and this hinders our rest; here we are very apt to give offence, and as apt to take offence (though none be given) and this hinders our rest; sometimes we have rest abroad, and none at home; sometimes rest at home, and none abroad; our rest here is imperfect, and incompleat, but our rest in Heaven shall be most

Psal. 38
Psal. 10
Mat. 6.

Mat. 11
1 Cor.

Job 7. 14, 15,

perfect and compleat; there the inward and the outward man shall be both at rest, &c. But

Thirdly, it is an uninterrupted rest, it is a rest that none can interrupt; here sometimes sin interrupts our rest; sometimes temptations interrupt our rest; sometimes divine with-drawings interrupt our rest; sometimes the sudden changes and alterations that God makes in our conditions interrupt our rest: sometimes the power, and sometimes the policy, and sometimes the cruelty of wicked men interrupts our rest; sometimes the crosness of friends, sometimes the deceitfulness of friends, sometimes the loss of friends, and sometimes the death of friends interrupts our rest; one thing or another is still interrupting our rest: O but in Heaven! there shall be no sin, no Devil, no sinner, no false friend; there shall be nothing, there shall not be the least thing that may interrupt a Saints

1.40.12
Cor. 12.
7, 8, 9.
30. 6, 7.
nt. 3. 5.
&c.
b 3. 25,
&c.

id est aliud hic nasci, ingredi laboriosam am? Aug. What is else to be born here, to enter into a bulesome life?

Saints rest; indeed Heaven could not be Heaven, did it admit of any thing that might interrupt a Saints rest. Heaven is above all winds and weather, storms and tempests, earthquakes and heart-quakes; there is only that which is amiable and desirable, there is nothing to cloud a Christians joy, or to interrupt a Christians rest; when once a soul is asleep in the bosom of *Abraham*, none can awake him, none can molest or disturb him; here is joy without sorrow, blessedness without misery, health without sickness, light without darkness, abundance without want, beauty without deformity, honour without disgrace, ease without labour, and peace without interruption, or perturbation; here shall be eyes without tears, hearts without fears, and souls without sin; here shall be no evil to molest the soul, here shall be all good to chear the Soul, and all happiness to satisfie the soul; and what then can possibly interrupt the rest of the Soul? But

Fourthly, As it is an uninterrupted rest, so it is a peculiar rest; it is a rest peculiar to Sons, to Saints, to Heirs, to beloved ones, *Psal.* 127. 2. *So he gives his Beloved rest*, or (as the *Hebrew* hath it) dearling or dear beloved, quiet rest, without care or sorrow; the *Hebrew* word (שֵׁנָא *Shena*) is written with א a quiet dumb letter (which is not usual) to denote the more quietness and rest; this rest is a Crown that God sets only upon the head of Saints; it is a gold chain that he only puts about his Childrens necks; it is a Jewel that he only hangs between his beloveds brests; it is a Flower that he only sticks in his darlings bosoms; this rest is a tree of life that is proper and peculiar to the inhabitants of that heavenly Country; it is Childrens bread, and shall never be given to dogs; here wicked men have their good things, their peace, their rest, their quiet, *&c.* their Heaven, whilst the people of God are troubled and disquiered on every side; but the day is a coming wherein

wherein the Saints shall have rest, and sinners shall never have a good day more, never have an hours rest more, their torments shall be endless, and easeless. The old world had their resting-time, but at last patience and justice tired and abused, put a period to their rest, by (washing and) sweeping them to hell with a flood; And then *Noah*, and those righteous souls that were with him, had their time of rest and peace; and so shall it be with sinners and Saints at last, *&c.* But

Fifthly, The rest reserved for the Saints in Heaven, as it is a peculiar rest, so it is a rest that is universally communicable to all the Sons and Daughters of God; *and to you who are troubled, rest with us*, saith the Apostle *Paul*, *rest with us*, with us Apostles, with us Saints; and with all the family of Heaven together. Here some Saints are at liberty, when others are in prison; here some sit under their own Vines, and drink the blood of the Grape, whilst others have their blood poured out 2 Thes. 6

as water upon the ground, &c. but in heaven they shall all have rest together; the believing Husband, and the believing wife shall rest together, and believing Parents and believing Children shall rest together; here one relation hath rest when the other hath not, but there they shall all rest together; there the painful Preacher, and the diligent Hearer shall rest together; there the gracious Master, and the pious Servant shall rest together, &c. *Isa.* 57.2. *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness; they shall rest in their beds*, or as some read it, they shall rest in their Bee-hives, expressing the Hebrew by the Latin, *Cubile*, signifying a Bee-hive, as well as a Couch, or Bed; look as the poor wearied Bees do rest all together in their Bee-hives, in their Honey-houses, so all the Saints shall rest together in Heaven which is their Bee-hive, their Honey-house: And O what a happy rest will that be, when all the Saints shall rest together! But

Sixthly,

Sixthly and lastly, It is a permanent and constant rest; of this rest there shall be no end, it is a rest that shall last as long as Heaven lasts; yea, as long as God himself shall continue; time shall be no more, and this World shall be no more, but this rest shall remain for ever; the rest of the people of God in this world is transient, it is inconstant; now they have rest, and anon they have none; now a calm, presently a storm; now all is in quiet, anon all is in an uproar; their rest in this world is like a morning cloud, and the early dew, which is soon dried up by the beams of the Sun. Since God hath cast man out of Paradise, out of his first rest, he can find but little rest in this world; sometimes the unfitness of the creature troubles him, sometimes the fickleness of the creature vexes him, sometimes the treachery of the creature enrages him, and sometimes the want of the creature distracts him; when in his heart he saith, Now I shall have rest, now I shall

Rev 10.6. 2 Pet. 3.

Hos. 6.

be quiet, then troubles and changes come; so that this whole life is rather a dreaming of rest, than an enjoying of rest: O! but in Heaven the rest of the Saints shall have no end; there shall be nothing that can put a period to their rest; there shall be every thing that may conduce to the perpetuating of their rest; Heaven would be but a poor low thing, did it not afford a perpetual rest.

Thirdly, As the best rest, so the best sight and knowledg of God is reserved for Believers, till they come to Heaven. I readily grant, that even in this world the Saints do know the Lord, inwardly, spiritually, powerfully, feelingly, experimentally, transformingly, practically; but yet notwithstanding all this, the best knowledg of God is reserved for Heaven, which I shall evidence by an induction of particulars, thus:

First, they shall have the cleerest knowledg and revelation of God in Heaven; here our visions of God are

are not clean, and this makes many a child of light, to sit and sigh in darkness. God veils himself, he covers himself with a cloud; man when he is silent concerning God, seemeth to be something, but when he begins to speak of God, it plainly appears that he is nothing. Lam. 3. 44

Simonides being asked by *Hiero* the Tyrant, what God was? craved a day for to deliberate about an answer; but the more he sought into the nature of God, the more difficult he found it to express; therefore the next day after being questioned, he asked two days, the third day he craved four, and so from that time forth doubled the number, and being asked why he did so, he answered, that the more he studied, the less he was able to define what he was; so incomprehensible is his nature. *Cicero de natura Deor. l. 1*

Our visions of God here are dark and obscure. *Augustine* asking the question, what God is? gives in this answer (*certè hic est, de quo & quum dicitur, non potest dici, quum æstimatur,* *Augustin de fide c Arian. c*

tur, non potest æstimari, quum compe-
ratur, non potest comparari, quum de-
nitur, ipse suæ definitione crescit) Sure-
ly it is he, who when he is spoke-
of, cannot be spoken of, who whe-
he is considered of, cannot be consi-
dered of, who when he is com-
pared to any thing, cannot be com-
pared, and when he is defined, grow-
eth greater by defining of him. It
is observable, that it was not the
Lord which the Prophet *Ezekiel*
saw, it was only a vision; in the
Eze. 1. 28. vision it was not the glory of the
Lord which he saw, but the like-
ness of it; nay, it was not the like-
ness of it, but the appearance of the
likeness of the glory of the Lord
that made him to fall on his face, as
not being able to behold it. Sin hath
so weakened, dazled, and darkened
the eye of our souls, that we cannot
bear the sight of the glory of the
Lord, nor the likeness of it, no nor
the appearance of the likeness of
it.

In the *Psalms* the Lord is said to
Psal. 18. 10 ride upon a Cherub; upon which
words

words one saith thus (*Cherub quippe plenitudo scientiæ dicitur, proinde super plenitudinem scientiæ ascendisse perhibetur, quia majestatis ejus plenitudinem scientia nulla comprehendit*) a Cherub is so called, as being a fulness of knowledg; and therefore is God said to ascend above the fulness of knowledg, because no knowledg comprehendeth the fulness of his Majesty.

Greg. Mor. l. 7. c. 15.

ἐν αἰνίγμασι, in a Riddle;

But when Believers come to Heaven, then they shall have a more clear vision, and sight of God, 1 *Cor.* 13. 12. *For now we see thorow a glass, darkly, but then face to face; Now I know in part, but then shall I know even as also I am known.* Now we see him obscurely, as in a glass, but then we shall see him distinctly, clearly, immediately, we shall then apprehend him clearly, though (even then) we cannot comprehend him fully. Some sense those words, I shall know even as I am known, thus, Look as God

In this life, saith *Bernard* (*erit mira serenitas, plena securitas, æterna felicitas*) there will be wonderful serenity, full security, eternal felicity.

God knoweth me after a manner agreeable to his infinite excellency. So shall I know God according to my capacity, not obscurely, but perfectly, as it were, *face to face*, and this is the greatest height of blessedness and happiness. Now all veils shall be taken off, and we shall have a clear prospect of Gods excellency and glory, of his blessedness and fulness, of his lovelines and sweetness. Now all masks, clouds, and curtains shall be drawn for ever, that Saints may clearly see the breadth, length, depth, and height of divine love, and that they may clearly see into the mystery of the Trinity, the mystery of Christs Incarnation, the mystery of mans Redemption, the mystery of Providences, the mystery of Prophesies. And all those mysteries that relate to the nature, substances, offices, orders, and excellencies of the Angels, those Princes of glory, who still keep their standings in the Court of Heaven; And all those mysteries that concern the nature, original, immortality

Phil. 3. 18. *Visio clara, non comprehensiva.*

spi

ſpirituality, excellency, and activi-
y of our own ſouls, beſide a world
of other myſteries, that reſpect the
Decrees and Counſels of God, the
Creation of the world, the fall of
Adam, and the fall of Angels. Now
the moſt knowing men in the world
are much in the dark about theſe
things, but when we come to Hea-
ven, we ſhall have a cloſe and a
clear ſight and knowledg of them;
Now we ſhall know, as we are
known; now we ſhall ſee God face
to face (*O beata viſio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cœli, Rectorem terræ, Patrem viventium!*) O bleſſed ſight! to be-
hold the King of Angels, the Holy of
Holies, the God of Heaven, the Ru-
ler of the Earth, the Father of the
Living! (*O beata viſio, videre Deum in ſeipſo, videre in nobis, & nos in eo*)
O bleſſed viſion and contemplation
wherein we ſhall ſee God in him-
ſelf, God in us, and our ſelves in
God! But

Aug. lib. de ſpir. & ſ. c. 37.

Bernard. Meditat. c. 4.

Secondly, As in Heaven they ſhall
have the cleareſt knowledg of God,
ſo

so in Heaven they shall have t
fullest knowledg of God; here o
knowledg of God is weak, as we
as dark, but in Heaven it shall
full and compleat; *Here we kn*
1 Cor. 13. *but in part; but there we shall know*
12. *we are known*, as the Apostle speak
here we are able to take in but li
tle of God; either Sin, or Satan,
else fears, doubts, and scruples,
else the pleasures, or profits, t
comforts or contents of this wor
do so defile the soul, and so fill t
soul, that it is able to take in but v
ry little of God; *How little a porti*
Job 26. *(saith Job) is heard of him?* It
ult. but a portion, a little portion th
we can conceive of him; the H
brew is (שמץ *Shemets Particulam*)
little bit; nay, it is said (שמץ דבר
Shemets dabar, particulam verbi)
little piece of a word, or (*particu*
lam alicujus) a little piece or some
thing that we do hear of him.
Joh. 16. 12 *have many things to say to you* (said
1 Cor. 3. 1, Christ) *but ye cannot bear them now*
2, 3. Man is a poor, low, weak creature
Heb. 5. 12, and is not able to bear any great
13, 14. fu

ll discoveries of God. As weak oulders cannot bear heavy bur-ens, nor weak stomachs digest ong meats, no more were they ble to bear the revelation of many gh, spiritual, precious, and glori-us truths, that Christ was willing discover to them; those that have eak eyes, or that have a blemish in heir eyes, cannot discern things ght; now we have all weak eyes, e have all one blemish or another n our eye, which hin-lers us from a full sight nd knowledg of God, nd of his excellency & lory: O but now in Heaven we shall have a ull and perfect know-edge of God; there hall be no sore eyes, no clouds, no mists to hin-der us from a full sight of the Son of Righteous-ness; there our under-standings shall be full of the know-ledg of God, our minds full of the wisdom of God, our wills full of

Our knowledg of God now is rather Negative than Positive, we know not so well what God is, as what he is not; as that he is not a man, as that he is not change-able, &c. Now it is ob-served to our hand *(ex puris negativis nihil con-cluditur)* that from pure negatives, there can be no certain conclusion made.

of the righteouſneſs and holineſs of God, and our affections full of love and delights of God; here we have but weak and ſhallow apprehenſions of God, but there, as Bernard ſpeaks ſweetly, (*Deus implebit animam rationalem ſapientia, concupiſcibilem juſtitia, iraſcibilem perfecta tranquillitate*) God will fill the ſoul with light of wiſdom, the concupiſcible faculty with Righteouſneſs, the iraſcible with perfect tranquillity.

If a man did dwell within the body of the Sun, ſurely he would be full of light; if a man did dwell in the midſt of a fountain, ſure he would be filled with that fountain: ſo when the Saints come to Heaven, they ſhall dwell (as it were) in the body of the Sun of Righteouſneſs; and therefore they cannot but be full of light, they ſhall dwell in the midſt of the fountain of life; and therefore they ſhall ſure be full of the fountain. But

Thirdly, The light and know-

g that we shall have of God in
ven, will be immediate; here our
wledg of God is mediate; here
see him, but it is ei-
through the glass of
word, or the glass of
works; sometimes
ough the glass of his
rd; God shews himself
metimes through the
ls of prayer, God gives some re-
sentations of himself to his peo-
; sometimes through the glass of
Lords Supper, he discovers some
s and beams of his glory; all the
ht and knowledg that we have of
d in this world, is through some
s or other; now there is a vast
ference between seeing an Object
rectly, immediately, and in its
n proper colours, and beholding
through a glass: the sight of an
ject through a glass is very weak,
d unsatisfying; one direct view
the Lord, one immediate sight
God, will infinitely transcend all
ose sights and views that we have
d in this world, either through the
glass

1 Cor. 13. 12.

God is a supersubstantial substance, an understanding not to be understood, a word never to be spoken. *Dionys. Areop. de divin. Nom. c. 1.*

glass of his Word, or the gl
his Works, either thorow the
of Ordinances, or the glass of
Promises, or the glass of Pr
Mat. 5. 8. dences. One real direct sight
friend or relation, doth more ch
quiet and satisfie us, than a th
sand representations of them in
ses, or by their pictures. In Hea
we shall see God face to face, w
out the interposition of men,
means; and this direct and im
diate sight of God, is that wh
makes Heaven to be Heaven
the Saints. All the glory of H
ven would be but a poor low th
in the eye of a Saint, had he n
direct and immediate sight of G
there. In Heaven all Mediums
be removed, all glasses shall
broken, and the glorified S
shall behold God with open fa
all curtains being for ever w
drawn from between God and
soul. Good souls in Heaven
like good Angels, who are still
Mat. 18. 10 holding the face of God. As
is still a looking upon them as

Jew

wels of his Crown, so they are still ing, and looking upon God as their aven, yea, as their great all, and at by a direct and immediate act their souls. But

Fourthly and lastly, The light d knowledg that they shall have God in Heaven, shall be perma- nt and constant; now Saints have happy sight of God, and anon ey have lost it; this hour they ve a precious sight of God in the ount, and the next hour they ve lost this sight, *Behold he that uld comfort my soul stands afar off.* nd he hath covered himself with cloud, that our prayers cannot s thorow; our visions of God re are transient and vanishing. he visions, the glympses of Ma- sty and glory, which *Moses* and *Pe- r* saw in the Mount, were not per- nanent, but transient; their Sun as quickly clouded, and both of hem were soon after found walk- g in the dark; And therefore well ith *Augustin* (*Beatitudo hic parari test, possideri non potest*) happiness may

Lam. 1. 16. ch. 3. 44.

Exod. 33 Mat. 17. 1, 2, 3, 4.

Serm. 46. *de sanctis.*

may be obtained here, but
we cannot have the plenary,
full possession thereof: O but
Heaven, our sight of God,
knowledg of God shall be
manent, it shall be lasting;
shall be no sin, no cloud, no
no curtain to hinder us from a
stant sight and vision of God;
we shall see God clearly, fully
Can. 5. ternally; the Spouses question,
you see him whom my soul lo
shall never be heard in Heav
because God shall be alwayes
there eye, and still upon their he
Job 23. 8, 9. nor *Jobs* complaint; *Behold I*
forward, but he is not there, and b
ward, but I cannot perceive him,
the left hand where he doth work,
I cannot behold him; he hideth h
self on the right hand, that I can
see him: Heaven would not
Heaven, were it not always
with the soul; did not the soul
in a constant sight and apprehen
of God, all the glory of He
could not make a Heaven to a
rified soul. But

Four

Fourthly, As the best sight and knowledg of God is reserved till last, so the best and choicest presence of God and Christ is reserved till last; and this I shall thus make good.

First, In Heaven Saints shall have the greatest, and the fullest presence of God; no man in this world hath so compleat and full a presence of God, but he may have a fuller; but in Heaven the presence of God shall be so full and compleat, as that nothing can be added to it, to make it more compleat; sometimes sin, sometimes Satan, sometimes the world, sometimes resting in duties, sometimes the weakness of our graces, hinder us from enjoying a full presence of God here: but in Heaven there shall be nothing to interpose between God and us, there shall be nothing to hinder us from enjoying a full and compleat presence of God; it is this full presence of God, that is the Heaven of Heaven, the glory of all our glory; an imperfect and incompleat presence

Psal. 16. ult. *Ipse unus erit tibi omnia, quia in ipso uno bono, bona sunt omnia.* Aug.

sence of God in Heaven, wo
darken all the glory of that sta
it is the full and perfect presence
God in Heaven that is the mo
sparkling Diamond in the Ring
Glory; and this you shall hav
But

Secondly, They shall have a fu
satisfying presence of God in He
ven; they shall be so satisfied wi
the presence of God in Heaven, th
they shall say, We have enough
we have all, because we enjoy th
presence that is virtually all, that
eminently all, that is all light,
life, all love, all Heaven, all happ
ness, all comforts, all contents, &c.
Psal. 17. 15. *As for me, I will b
hold thy face in Righteousness; I sha
be satisfied, when I awoke, with th
likeness.* Though the spiritual a
gracious presence of God with th
Saints in this world, doth muc
chear and comfort them, yet it do
not satisfie them, they are still cry
ing out, more of this blessed pr
sence: O more of this presence
Lord, less money will serve, so

Omne bonum in summo bono, all good is in the chiefest good.

may but have more of thy presence; less of the creature will serve, so we may have but more of thy presence. As the King of *Sodom* said unto *Abraham*, *Give me the persons, and take the goods to thy self*: so say gracious souls, give us more and more of the presence of God, and let the men of the world take the world, and divide it amongst themselves; divine presence is very inflaming, a soul that hath but tasted the sweetness of it, cannot but long for more of it. As those that had tasted of the Grapes of *Canaan* longed to be in *Canaan*: And as the *Gauls*, who when they had tasted of the sweet Wine, that was made of the Grapes that grew in *Italy*, they were eager after *Italy*, crying out, *O Italy, Italy*! so precious souls that have experienced the sweetness of divine presence, they cannot be satisfied with a little of it, but in every prayer, this is the language of their souls, Lord, more of thy presence; and in every Sermon they hear, Lord, let us have more

Psal. 42. 1, 2.
Psal. 37. 1, 2.
Gen. 8. 18.
Gen. 14. 21.

Plutarch in vita Camilli.

more of thy presence, and in every Sacrament they receive, Lord vouchsafe to us more of thy presence.

2 Cor. 5. 1, 2, 3, 4, 5, 6, 7, 8. Phil. 1, 2, 3 Cant. 8. ult.

Nay, this gracious presence of God, that they enjoy here, makes them very earnest in their desires and longings after a celestial, a glorious presence of God, and Christ in Heaven, which presence alone can satisfie their souls. Look as the espoused Maid longs for the Marriage-day, the Apprentice for his Freedom, the Captive for his Ransom, the Traveller for his Inn, and the Mariner for his Haven; so do Souls that are under the power and sweet of Gods gracious presence, long for to enjoy his glorious presence in Heaven, which alone can fill and satisfie their immortal souls. As

Monica.

Monica (*Austins* Mother) a precious godly woman, who enjoyed much of the gracious presence of Christ with her Spirit, she cryed out (*quid hic facimus? cur non ocyus migramus? cur non hinc avolamus?*

lamas?) what do we here? why depart we not I wister? why fly we not hence?

So saith another, As what I have offered to thee, pleaseth not thee without my self; So O Lord, the good things we have from thee, though they refresh us, yet they satisfie us not without thy self. Lord, I am willing to die, to have a further discovery of thy self. *Bernard.*

And so saith another, Thou hast made us, O Lord, for thy self, and our hearts are unquiet till they come unto thee. *Austin.*

And so when *Modestus* (the Emperours Lieutenant) threatned to kill *Basil*, he answered, If that be all, I fear not, yea, your Master can not more pleasure me, than in sending me unto my heavenly Father, to whom I now live, and to whom I desire to hasten. *Basil.*

And saith another, Let all the Devils in Hell beset me round, let fasting macerate my body, let sorrows oppress my mind, let pains consume my flesh, let watchings *Augustine.*

dry me, or heat scorch me, or cold freeze me; let all these, and what can come more, happen unto me, so I may enjoy my Saviour.

Austin wishing that he might have seen three things; *Rome* flourishing, *Paul* preaching, and Christ conversing with men upon the earth; *Bede* comes after, and correcting this last wish, saith, yea, but let me see the King in his beauty, Christ in his heavenly Kingdom; by all which you see, that it is not a spiritual presence, but the glorious presence of God, and Christ in Heaven, that can satisfie the souls of the Saints. It was a great mercy for Christ to be with *Paul* on earth, but it was a greater mercy, and a more satisfying mercy for *Paul* to be with Christ in Heaven; they enjoy much, who enjoy the presence of God on earth, but they enjoy more, who enjoy the presence of God in Heaven; and no presence below this presence, can satisfie a believing soul. But

Thirdly,

Thirdly, As they shall enjoy a satisfying presence of God in Heaven, so they shall enjoy a constant, and permanent presence of God in Heaven; here God comes and goes, he is often a removing Court, but in Heaven the King of glory will be always present, 1 Thes. 4. 17, 18. *Then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the Air; and so shall we be ever with the Lord: Wherefore comfort one another with these words.* It is the constant presence of God in Heaven, that makes a Heaven of comfort to blessed souls; should this Sun ever set (should this presence ever fail) Heaven would be as dark as Hell; yea, Heaven would be another Hell. Here *Jonah* complains that he was cast out of Gods presence, and the Church complains, that he that should comfort her soul, stands afar off. No Saint enjoys the gracious presence of God at all times alike; they that enjoy most of this presence, may say of it, as *Jacob*

Jonah 2. Lam. 1. Psal. 30. 6, 7. Isa. 8. 1. Micah 7, 8, 9. Gen. 31.

sake of *Labans* countenance. I see (said he) your Fathers countenance is not towards me as before; so may they say, O we see! O we feel that the presence of God is not with us as before! O what a warming, what a chearing, what a quickening, what an enlivening, what a comforting, what a melting, what an incouraging, what an assisting presence of God had we once! O but it is not so now with us! we that use always to be upon Christs knee, or in his arms, are now at a distance from him; he that used to lie day and night as
nt. 1. 13 a bundle of Myrrhe betwixt our breasts, hath now covered himself with a cloud; O we cannot see his face! we cannot hear his voice, as in the days of old, &c. But now in Heaven Saints shall enjoy a constant presence of God, there shall not be one moment to all eternity, wherein they shall not enjoy the glorious presence of God; and indeed it is this constant presence of God in Heaven, that puts a glory upon

upon all the Saints glory: Heaven without this constant presence of God, would be but as a Court without a King, or as the Firmament without the Sun. And thus you see that the best and choicest presence of God and Christ is reserved for Heaven. But

Fifthly, The perfection of grace is reserved for glory: though our graces be our best Jewels, yet they are imperfect, and do not give out their full lustre; they are like the Moon, which when it shineth brightest, hath a dark spot, 1 Cor. 13. 9, 10. *For we know in part, and we prophesie in part: But when that which is perfect is come, then that which is in part shall be done away. Here we are all as an unclean thing and all our righteousnesses are as filthy rags:* O the stains, the spots, the blots, the blemishes, that attend our choicest graces and services! our best personal Righteousness is stained with much unrighteousness; perfection of grace and holiness is reserved for Heaven. Eph. 5. 25, 26, 27. *Jude* Epist. 24.

Perfectum id est cui nihil deest.

Isa. 64. 6

Ephes. 4. 13. In the work of Conversion, God lays the foundation of grace in the souls of his people, but the putting on the top-stone is reserved for Heaven. Grace here is but a King in the Cradle, but in Heaven it will be a King upon its Throne. For the making this truth more fully out, I will only instance in the joy of the Saints, and that thus;

First, The joy of the Saints in Heaven, shall be pure joy; here
1. 2. 11. our joy is mixt with sorrow, our rejoycing with trembling, *Matth.* 28. 8, *The women departed from the Sepulchre with fear and great joy*; this composition of two contrary passions, is frequently found in the best hearts; here the best have sorrow with their joy, water with their wine, vinegar with their oyl, pain with their ease, Winter with their Summer, and Autumn with their Spring, &c. But in Heaven
v. 7. 17. they shall have joy without sorrow, light without darkness, sweetness without bitterness, summer without winter,

winter, health without sickness, honour without disgrace, glory without shame, and life without death Rev. 21. 4. *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.* But.

Secondly, As they shall have in Heaven pure joy, so they shall have in Heaven (*plenitudinem gaudii*) fulness of joy; here all joy is at an ebb, but there is the flood of joy, there is fulness of joy, Psal. 16. 11. *In his presence is fulness of joy, and and at his right hand are pleasures for evermore*; here shall be (*gaudium supergaudium*) joy above joy, joy surmounting all joy; here shall be such great joys as no Geometrician can measure; so many joyes, as no Arithmetician can number; and so wonderful, as no Rhetorician can utter, had he the tongue of men & Angels? here shall be joy with-

If one drop of the joys of Heaven should fall into Hell, it would swallow up all the bitterness of Hell. *August.*

in thee, and joy with thee, and joy above thee, and joy beneath thee, and joy about thee; joy shall spread it self over all the members of your bodies, and over all the faculties of your souls; in Heaven, your knowledg shall be full, your love full, your visions of God full, your communion with God full, your fruition of God full, and your conformity to God full, and from thence will arise fulness of joy. If all the Earth were Paper, and all the Plants of the Earth were Pens, and all the Sea were Ink; and if every man, woman, and child had the Pen of a ready writer, yet were they not able to express the thousandth part of those joys that Saints shall have in Heaven: all the joy we have here in this world, is but pensiveness to that we shall have in Heaven; all pleasure here to that, but heaviness; all sweetness here to that, but bitterness. But

Thirdly, The joy of the Saints in Heaven, shall be a lasting joy, an uninterrupted joy; here their joy

is

is quickly turned into sorrow, their singing into sighing, their dancing into mourning; our joy here is like the Husband-mans joy in Harvest, which is soon over, and then we must sow again in teats, before we can reap in joy. *Davids* joy was soon interrupted: *In my prosperity I said I should never be removed, but thou didst hide thy face, and I was troubled.* Now *David* had the oyl of joy and gladness, and by and by the spirit of heaviness and sadness, *Restore to me the joy of thy salvation.* *Jacob* had much joy at the return of his Sons with Corn from *Egypt*, but his joy was soon interrupted, by his parting with his dear *Benjamin.*

Psal. 30. 6, 7.

Psa. 51. 12.

I might shew you this truth in other instances, as in *Abraham*, *Job*, and other Saints, but surely there is no Believer but finds, that sometimes sin interrupts his joy, and sometimes Satan disturbs his joy; and sometimes affections, and sometimes desertions eclipse his joy; sometimes the cares of the world,

world, and sometimes the sorrows of the world, & sometimes the fears of the world mar our joy; sometimes great crosses, sometimes near losses, and sometimes unexpected changes turn a Christians harping into mourning, and his Organ into the voice of them that weep.

Job 20. 26. *ult.* Some Worm or other is still a gnawing at the very root of our joy, like the worm that made *Jonah* his Gourd to wither.

Some say of *Rhodes*, that there is not one day in the year, in which the Sun shines not clearly on them. Surely there is hardly one day in the year, yea, I had almost said, one hour in the day wherein something or other doth not fall in, to interrupt a Christians joy.

But now in Heaven the joy of the Saints shall be constant, there shall nothing fall in to disturb, or to interrupt their joy, *Psal* 16. 11. *In thy presence is fulness of joy, and at thy right hand is pleasures for evermore*; Mark, for quality, they are pleasures; for quantity, fulness; for dignity,

dignity, at Gods right hand; for eternity, for evermore. And millions of years multiplied by millions, make not up one minute to this eternity of joy that the Saints shall have in heaven; in heaven there shall be no sin to take away your joy, nor no devil to take away your joy, nor no man to take away your joy, *John* 16.22. *Your joy no man taketh from you*; The joy of the Saints in heaven is never ebbing, but alwayes flowing to all contentment, the joys of heaven never fade, never wither, never die, nor never are lessened, nor interrupted; the joy of the Saints in heaven is a constant joy, an everlasting joy, in the root, and in the cause, and in the matter of it and in the objects of it (*Æterna erit exultatio, quæ bono lætatur æterno*) Their joy lasts for ever whose objects remain for ever, *Isa.* 35.10. *And the Redeemed of the Lord shall return, and come to Zion with songs, and everlasting*

In quibus operamur, in illis & gaudemus, saith *Tertullian*, In what things, or persons we act, in those things we rejoyce.

ing joys upon their heads; they shall obtain joy and gladness; and sorrow and sighing shall flee away. In this world not only the joy of Hypocrites, and the joy of prophane persons, but also the joy of the upright is (oftentimes) *as the crackling of thorns under a pot*, or as the blaze of a bruth-faggot, now all on a flame, and as suddenly out again, or like the beast *Ephemeron*, that dieth the day it is born; but the joy of Believers in Heaven, shall be like the fire upon the Altar, that never went out. When *Cæsar* was sad, he used to say to himself (*Cogita te Cæsarem esse*) think thou art *Cæsar*: So when your hearts are sad and sorrowful, O then think of these everlasting joys that you will have in Heaven. But I must hasten, and therefore in the

Sixth place, As the best joys, so the best society, the best company is reserved till last, it is reserved till Believers come to Heaven, *Heb.* 12. 22, 23, 24. *But ye are come unto Mount Sion, and unto the City of*

the

the living God, the heavenly Jerusalem, and an innumerable company of Angels. To the general Assembly and Church of the first born, which are written in heaven, and to God the Judg of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New-covenant & to the blood of sprinkling, that speaketh better things than that of Abel. Here (*Erimus cives Cæli, socii Angelorum, cohæredes Christi.*) We shall be Citizens of Heaven, fellows of Angels, co-heirs with Christ, Citizens with Saints, and of the houshold of God: (*O beata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cæli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! Wo to me (saith one) which am not where the holy saints be; for their life is out of all gun-shot, and danger of death, their knowledg without errour, their love without offence, & their joy without any annoy; the dignity and

μυριάσιν To the Myriads, or many ten thousands of Angels.

Ephes. 2. 19, 20. *Aug. lib. de spir. &c. c. 57.*

and diversity of the Inhabitants of heaven, doth much set forth the glory of heaven; this earth, this world is full of sinners, but heaven is full of Saints; this world is full of men, but heaven is full of Angels; this world is full of friends & enemies, but in Heaven there shall be only friends, and sons; here the nobility and majesty of the guest, casts a great deal of honour and splendour upon the Royal Palace where they meet; no company so noble, so sweet, so desirable, so delightsome, so comfortable, so suitable as this.

Strigelius desired to die, to be freed from the implacable strife of divines.

First, Here all shall be of one mind, of one judgement; in Heaven there shall be no discord, no wrangling, no quarrelling, no dividing; here all shall think the same things, and speak the same things, and do the same things. Now Turks and Pagans can agree, and Beats, & Lions, Wolves and Tygers can agree; nay, a Legion of Devils can better agree in one body, than a handful of Saints can agree in one

City

City, in one Nation, &c. There was a Temple of Concord among the Heathens, and yet how rare is it to find a Temple of Concord, among them that are the Temple of the Holy-Ghost? whilst there was a contest among the birds about a Rose found in the way, a mischievous Owl came in the night and carri'd the flower away; you know how to apply it; but now in heaven, there shall be no heats, no contests, no debates, no disputes; but as the Curtains of the Tabernacle were all looped together, so all the Saints in Heaven shall be all looped together in one mind, in one judgment, and in one way.

Secondly, All the Saints of Heaven shall be of a sweet golden dispersion; here the different dispersions of Saints doth much hinder that sweetness of communion, which otherwise would be amongst them; here some are of a sowr dispersion and of a cross and rugged temper, but in Heaven all Saints shall be of a

Grace in a crosse unhewn nature, is like a Diamond set in Iron.

a sweet, a soft, a silken disposition, which will exceedingly sweeten that royal communion: here grace in a man of an untoward, crooked disposition, is like a brass Ring upon a leprous finger; and grace in a man of a sweet disposition, is like a gold Ring upon an Alabaster hand: now in Heaven all the Saints shall be of a golden disposition, yea, of a God-like disposition, which is the sweetest the nob'lest the choicest. But

1 Thes. 4. 17, 18.

Thirdly, In Heaven the Saints shall have a constant enjoyment of one another: as they shall ever be with the Lord; so they shall ever be one with another; here they meet and part, but in Heaven they shall meet and never part; now it is their life to meet, and their death to part; now it is their Heaven to meet, and their Hell to part; but in Heaven they shall be always in one anothers eye, in one anothers arms, or upon one anothers knees.

Plut. in vita Them.

Themistocles having a piece of ground to sell, appointed the Cryer to proclaim, that whosoever would buy

by it, should have a good neighbour; the Saints in Heaven shall be always sure of good neighbourhood, they shall never want good company; in this world *Abraham* and *Lot* must live asunder, but there they shall always live together: The *Cynick* of old was fain to look for an honest man with a Candle, because of the scarcity of them; but Heaven shall be always full of such Saints, as shall shine, as so many Stars, yea, as so many Suns in glory.

Fourthly and lastly, The Saints shall have a real, a personal, a particular knowledg of one another in Heaven; here we know but a few Saints, but in Heaven we shall know all; *in Cœlo nullus erit alienus*, there shall be no stranger in Heaven. Now this truth I shall make good by some Arguments brought to hand, and by the addition of others; take them thus.

First, *Adam*, when he was in his innocency, knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as he saw her, though he had Gen. 2. 13.

had never seeen her before, n
certainly our knowledg in Hea
shall be more ample, full, and p
fect than ever *Adams* was in inn
cency; therefore without all pe
adventure, the Saints shall kn
one another in Heaven. *Luther*, t
night before he died, discours
with his Christian friends, the qu
stion was put, Whether the Sai
should know one another in He
ven; *Luther* held the affirmati
Melch. Adam. and this was one of the reasons
gave to prove it, That *Adam* kn
Eve as soon as ever he saw her, t
that not by discourse, but by divi
revelation, and so shall all t
Saints know one another in He
ven. But,

Mat 17. 1,2 2,4. Secondly, The Disciples, *Pet*
James, and *John*, being in t
Mount at Christs transfiguratio
though they had but a taste
glimpse of the glory of heaven,
they knew *Moses* and *Elias*, thou
they were dead manyhundred ye
before. Now if the Disciples in
unglorified condition knew Mo

Elias, then certainly when Saints
all be in a full glorified condition,
they shall know them, and all the
est of that royal family; here they
new *Moses* from *Elias*, and *Elias*
rom *Moses* (whom they never saw
efore) and both from Christ, and
herefore we need not doubt but in
hat state of blessedness (wherein
od shall be all in all, and wherein 1 Cor. 15.
e shall know as we are known) 53.
e shall have a particular and per-
onal knowledg of one another.
Chrysostom saith, that in Heaven we
hall point out the Saints, and say,
o yonder is *Peter*, and that is *Paul*;
o yonder is *Abraham*, the great
eliever, and yonder is *Jacob*, who
s a Prince prevailed with God;
o yonder is *Moses*, who was the
meekest man in all the world; and
here is *Job*, that was the pati-
entest man in all the world; Lo
here is *Joshua* and *Caleb*, that fol-
owed the Lord fully; and there is
Jeremiah, that was once in the dun-
con; Lo there is *Jonah*, that was
nce in the Whales belly, and there

is

is *Daniel* that was once in the l
ons den; Lo yonder is *John* the l
loved Disciple that used to ly
the bosom of Christ; and th
is *Mary* that hath chosen the be
part. But

Thirdly, The Saints shall ri
with the same bodies that no
they lay down in the grave; an
so, then doubtless they shall kn
one another in Heaven; the H
band the Wife, the Wife the Hu
band, the Father the Child, a
the Child the Father; the Pas
his People, and the People their P
stor; the Master his Servant, and t
Servant his Master. Now that th
Saints shall rise with the very sam
individual body, is clear, *Job* 1
25, 26. *For I know that my Redeem*
liveth, and that he shall stand at
latter day upon the earth: And thou
after my skin worms destroy this bod
yet in my flesh shall I see God; whom
shall see for my self, and my eyes sh
behold, and not another, though m
reins be consumed within me. In th
words we see that *Job* useth

1 Cor. 15. 42, 43, 44, 45.
Acts 4. 2. ch. 17. 18. 32. ch. 23. 6. ch. 24. 16.
Mat. 22. 32.
Ezek. 37.

Christ, should at last be raised, and crowned by Christ; and this truth you may see clear in the glorious Resurrection of Christ from the dead; that very same body that was wounded, crucified and slain, that very same body did rise again: Christ could very easily (if he had pleased) in three days, nay in three hours, I, in three moments, have cured his wounds, but he would not, to confirm his Disciples, and to shew that he had the very same body which was wounded and crucified for their sins, for their sakes; and therefore he bids *Thomas* to reach his finger, and behold his hands; and to reach his hand, to thrust it into his side; whereby Christ made it evident, that that very same body of his which was wounded, crucified, and buried, was raised, and not another; and therefore as in the head the same body which died rose again, so it shall be with all his Members in the great day of the Resurrection. Now seeing that we

shall rise again with the very same individual, or numerical bodies that we lay down in the grave, we need not question but that we shall know one another in Heaven. But

Fourthly, That knowledg which may most increase the joy & comfort of the Saints, shall certainly be in Heaven: but that is a perfect personal knowledge of each other; therefore there shall be a particular personal knowledg of one another in Heaven; the husband shall know the wife, the wife the husband the Father the child, and the child the Father, &c.

I have read a story of *Austin*, how that a widow grieving for the loss of her husband, to comfort her, he told her, that it was but a short time that they were parted, & that of all persons, she would enjoy her husband most in Heaven; nay (saith he) thou shalt not onely know thy husband, but all the Elect shall know thee, & thou shalt know all them. The personal knowledg of the

Saints

Saints on earth, doth exceedingly increase our joy and comfort, it makes this wilderness to be a paradise, *They that fear thee will be glad when they see me*, saith the Psalmist; yea *Seneca* (the Heathen) saw so much excellency that morality put upon a man, that he saith, that (*ipse aspectus boni viri delectat*) the very looks of a good man delight one: Ah! how often are the Saints delighted, warmed, and gladed by hearing well of other Saints, whose faces they have never seen! and when God gives them the honour to see their faces, and to enjoy their persons, their presence, O how doth this advance their joy, and increase their comfort; what a Heaven doth this make on this side Heaven to their souls! O then what tongue can express, what heart can conceive, what pen can describe, that unspeakable joy and comfort that will be raised in the hearts of the Saints, upon that perfect, particular, personal knowledge that the Saints shall have one

Psal. 119. 74.

of another in Heaven? Heaven would be but an uncomfortable place, if the Saints there should be strangers one to another; the faces, the words, the ways, the works of strangers, are very little pleasing and delightful to us here; what would they then be in Heaven? But

Fifthly, The Saints in the great day of account, shall know the persons of wicked men, who shall be indicted, arraigned, condemned & judged by Jesus Christ, and all his Saints about him; this great day will be a declaration of the just Judgment of God; in this great day every wicked work, and every wicked worker shall be brought to light; and indeed it would be but in vain to bring evil works to light, if the evil worker be not also brought to the light; in this great day the Saints shall see and know *Cain* in his person, they shall be able to point at him, and say, yonder stands that bloody *Cain*, who slew his Brother, because he was

1 Cor. 6. 1, 2, 3, 4. Rom. 2. 5.

Eccl. 12. 14.

1 John 3. 12.

more

more righteous than he. And there stands *Pharaoh*, the great oppresser of Gods *Israel*, and he that stood it out against Heaven it self. And look, there stands bloody *Saul*, who lost his Crown, his Kingdom, his Soul, his All, by disobedience; and there is *Haman*, who was feasted with the King one day, & made a feast for Crows the next: Lo there stands *Pilate*, that condemned Christ and there is *Judas*, that betrayed Christ; in this great day that word shall be made good, every man shall appear to account for the work that he hath done in his body, so that both wicked works, & wicked workers, shall plainly appear before our Lord Jesus, & all his Saints, who with him shall judge the world; now certainly, if the Saints shall know the wicked in that great day, they shall then much more know one another; when they shall all sit as fellow-Justices round about Jesus Christ the righteous Judge, to pass a righteous sentence upon all unrighteous souls. But

Exod. 1.

Esth. 6.

1 Cor 9. 10.

Luke 13. 28. Mat. 8. 11. See Beza and Piscator.

Sixthly, Christ tells the Jews, that they shall *see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God*; All the Saints shall have communion with *Abraham, Isaac*, and *Jacob* in the Kingdom of God, they shall have communion with them, not onely as godly men, but as *Abraham, Isaac*, and *Jacob*; the phrase of seeing *Abraham, Isaac*, and *Jacob* in the Kingdom of Heaven, doth doubtless import thus much, that they shall be known personally, and distinctly from all other persons in the Kingdom of Heaven; Saints in Heaven shall be able to point at *Abraham*, & say there is *Abraham* that was the great pattern for believing; and there is *Isaac*, that was a sweet pattern for meditating, and there is *Jacob*, who had the honour and happiness of prevailing with God; the Saints happiness in Heaven shall be greatly increased by mutual communion, and by their personal knowledg of one another in that blessed state. But

Rom. 4. 6, — 23. Gen. 24. 63. Gen 31. 2, — 30.

Seventh.

Seventhly and lastly, in Heaven The Saints shall know, as they are known, 1 *Cor.* 13. 12. Now God knows all the Saints personally, particularly, corporally, yea he knows them all by name, and so doubtless all the Saints in Heaven shall know one another personally, and by name, else how shall they know as they are known? here in this world we know one another many times onely by report, or by writing, or by face, but in Heaven we shall know one another by name; so God knows us now, and so we shall know one another in Heaven, and this is none of the least parts of glory, that we shall know one another in glory; yea, that we shall know one another personally, and by name; the serious consideration of which may much support us, and comfort us under the sad losses of our friends and relations in the Lord. But in the

Exod. 33. 12

Seventh and last place, As the best socity is reserved till last, so the glorifying of our bodies is re-

served till last. I shall a little hint unto you the glory and blessedness of the bodies of the Saints, when they shall meet all in Heaven. I shall not stand upon the private blessedness of glorified bodies; which consists in their freedom from all defects, deformities, diseases, and distempers, which here they are subject to, here our bodies stand in need of cloaths to cover them, food to feed them, sleep to refresh them, physick to ease them, air to breath them, and houses to shelter them, from all which glorified bodies shall be free. But I shall only speak of the positive prerogatives, and heavenly endowments, that glorified bodies shall be invested with. As

Rev. 7. 16, 17.

First, They shall be like the glorious body of Christ, *Phil.* 3. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body, according unto the working whereby he is able even to subdue all things unto himself.* Our bodies shall be as lovely, and comely, as bright, and glorious, as the body of Christ is.

Chry-

Chrysostome saith, that the bodies of the Saints shall be (*septies clariora Sole*) seven times brighter than the Sun: Certainly Saints shall be as handsome bodied, and as comely featured as Christ is; though their bodies be sown in dishonour, yet they shall be raised in glory. If *Stephens* face did shine as if it had been the face of an Angel, that is bright and glorious: And if there were such a lustre and glory upon *Moses* his face, that the children of *Israel* were afraid to come near him, and he forced to put a veil upon it, till he had done speaking with them; I say, if there were such a glory upon the face of these two mortals: O then! how will the faces and bodies of the Saints glitter & shine, when their bodies shall be made conformable to the glorious body of Jesus Christ? Certainly, of the light & glory of the Sun, doth far exceed the light of the least twinkling Star, so much, and more shall the glory of the Sts bodies excel that glory and splendour that

1 Cor. 15. 43.

Mat. 13, 43 Acts 6. 15

Exod. 34. 29, --36.

What is a spark in the chimny, to the Sun in the firmament

was upon the faces of *Moses* and *Stephen*; the bodies of the Saints in Heaven, shall be surpassingly comely, well-favoured, beautiful, and amiable. *Plutarch* in the life of *Demetrius*, saith, that he was so passing fair of face and countenance, as no Painter was able to draw him; I am sure I am no ways able to paint out the beauty and glory that shall be upon the bodies of the Saints in that day of glory, wherein Saints shall shine as so many Suns. But

Secondly, Their bodies shall in a kind be spiritual, 1 Cor. 15.44. *it is sown a natural body, it is raised a spiritual body*; there is a natural body, & there is a spiritual body; their bodies shall be spiritual (*non substantiæ sed qualitatum respectu*) not in regard of substance, but state and condition; spiritual in the Text is not opposed to visible, but to natural; for their bodies, though (in a sense) they are spiritual, yet they

σῶμα ψυχικὸν.
An Animal, or soulv body, that is actuated and animated by the soul after a natural way and manner, by the intervention of natural helps, such as eating, drinking, sleeping and the like

they shall be as visible as the glorious body of Christ; when I say their bodies shall be spiritual, you must not think that I mean that their bodies shall be turn'd into spirits? O no! for they shall keep their bodily dimensions, and be true bodies still. Look as in change of old and broken vessels, the mater is the same, only the colour is fresher and brighter, and the fashion newer and better: so in the day of glory, our bodies shall be the same for substance that now they are, they shall retain the same flesh, blood and bones, and the same figure & members that now is, onely they shall be over-laid, or cloathed with spiritual and heavenly qualities & prerogatives, their bodies shall be glorious, of a due and comely proportion; of an exquisite feature and stature, of a lively colour, of cheerful aspect, and full of beauty and glory, splendour and favour. Now the bodies of the Saints shall be spiritual; First, In respect of their full, perfect, and perpetual free-

dom

dom from all heats, colds, hungerings, thirstings, sickness, weakness, wants; Here one cries out, O my back, my back! another, O my belly, my belly! with the Prophet; another, O my head; my head! with the *Shunamites* son; another, O my Son, my Son! as *David* for *Absolom*; another, O my Father, my Father! with *Elisha*. Every one here hath some ailment or other, some want or other, some grief or other, which fills his eyes with tears, and his heart with sorrow; but when these natural bodies, these animal, or souly bodies, shall be made glorious, then they shall be fully and perpetually freed from all manner of miseries and calamities, they shall be as the Angels, not subject to any sickness, weakness, or wants, *Rev.* 7. 16, 17. *They shall hunger no more, neither thirst any more, nither shall the Sun light on them, nor any heat, for the Lamb which is in the midst of the Throne, shall feed them, & shall lead them unto living fountains of water, and God shall*

Lab. 3. 16.

2 Kings 4 9.

2 Sam. 18 33.

2 Kings 2. 12.

shall wipe away all tears from their eyes, Rev. 21. 4. *God shall wipe away all tears from their eyes, & there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away*; And in this respect their bodies may be said to be spiritual. But

Secondly, This may be said to be spiritual, in respect of their spiritual agility and nimbleness; Now our bodies are gross, dull and heavy in their motion, and by this the soul is many times hindred in its lively operations; for when the soul would mount up on high, and busie her self about eternal objects, the body, like a lump of Lead, keeps it down; but now in this glorious state, the body shall put off all grosness, dulness, and heaviness, and be exceeding agile, light, and apt to motion, far beyond the swiftest Bird that flies. Isa. 40. 31. 1 Thes. 4. 17.

I know not by what to set forth the agility of glorified bodies, a Post, a Bird, a Torrent, are too short

short to set forth their agility.

Luther saith, That a glorified body shall move up and down like a thought.

And *Austin* saith, The body will presently be here and there, where the soul would have it. Certainly the speed and motion of glorified bodies will be extraordinary & incredible. A glorified Saint desiring to be in such or such a place a thousand miles off, or more, he will be there in such an incredible short time, that one calls it *imperceptible*, hardly to be discerned, in which respect their bodies may be said to be spiritual. But,

Aug. de Civ. Dei, l. 22. c. 30. Wisdom 3. 7. In the time of their visitation they shall shine, and run to and fro like sparks among the stuble.

Thirdly and lastly, They may be said to be spiritual, because of that perfect, full, absolute, and compleat subjection that they shall delightfully and perpetually yield to the Spirit of God; now they often vex and grieve, affront and fight against the Spirit of God; the mem-

members of our bodies as well as the faculties of our souls, do often make war upon the Spirit of grace as the Apostle fully shews, in that *Rom. 6. The spirit often lusts against the flesh, and the flesh against the spirit.* Gal. 5. 17

Now the body says to the soul, *Be not righteous over much, neither make thy self over-wise, why should est thou destroy thy self?* Eccles. 7. 16. *Cyprian* readeth this verse thus; (*Noli esse multum justus, & noli argumentari plus quam oportet*) be not just over-much, and do not argue and dispute more than is meet; the body is often apt to say to the soul, thou art just over-much, O soul! & thou dost argue and dispute against this sin, and that way, and this comfort, and that enjoyment, more than is meet: And the soul seems to answer, *vers 17. Be not over-much wicked neither be thou foolish, why shouldest thou die before thy time?*

But now in Heaven the bodies of the Saints shall be fully perfectly, and delightfully under the command,

mand, conduct, and guidance of the Spirit, and therefore may truly be said to be spiritual. As the spirit serving the flesh may not unfitly be called carnal (saith one) so the body obedient to the soul, may rightly be termed spiritual; glorified bodies are spiritual, not in their essence, but in condition and quality, as being fully and perpetually under the government of the spirit. Now the tongue grieves the Spirit, and now the deaf ear is turned to the voice of the Spirit, and now the eye is rowling, when it should be reading the things of the Spirit; and now the feet are wandring, when they should be walking in the ways of the Spirit; and now the hand is idle that should be diligent in the work of the Spirit; O but now in Heaven the tongue, the eye, the ear, the hands, the feet, shall be all brought into an Angelical, willing, & delightful obedience to the Spirit, upon which account glorified bodies may truly be termed spiritual. But

Aug. de Civ. Dei. l. 13. c. 20.

Ephes. 4. 29, 30, 31. Isa. 63. 10

Thirdly,

Thirdly, and lastly, as their bodies shall be spiritual, so they shall be immortal, they shall be incorruptible; here these elementary bodies of ours, by reason of their earthly and dreggish composition are subject to mortality & corruption; and indeed man is so poor a piece, that he no sooner begins to live, but he begins to dye, his whole life is but a lingring death. Death every hour lies at the door, this Serjeant constantly attends all men, in all places, companies, changes, and conditions. *Petrarch* telleth of one, who being invited to dinner the next day answered (*ego a multis annis crastinum non habui*) I have not had a morrow for this many years. Many dangers, many deaths, every hour surround these lives of ours. Here saith one, *Accedimus*, we enter into the world; *Succedimus*, we succeed one another in the world; and last of all, *Decedimus*, we depart all out of the world. O but in Heaven we shall have immortal bodies!

1 Cor. 15. 42. 54.

2 Cor. 11. 23.

Luke

Luke 20. 36. *Neither can they dye any more, and are equal to the Angels.* By the power, presence, and goodness of God, their bodies shall be perfumed and embalmed, that they shall never corrupt, nor be subject to mortality. *Manna*, by a divine power, was kept many hundred year in the golden pot without putrefying or corrupting, and so shall the glorified bodies of the Saints be preserved and kept pure, and immortal; the immortality of glorified bodies shall far excel that of *Adam* in Paradise, for they shall be free from all possibility of dying; for they shall be perfectly & perpetually freed from all corruptible and corrupting elements. Glorified bodies shall have no seeds of corruption in them, nor any corruptive, harmful, malignant, or afflictive passion attending them. *Adam* in his noble estate was in a possibility of dying, but the Saints in their glorified conditions are above a possibility of dying; this is a happiness that *Adam* could not reach to

Aug. de civ. Dei. l. 22. c. 30.

his state of integrity; the greater obligation lyes upon all that shall come to glory.

It is reported of the Duke of *Bulloigne* & his company, that when they went to *Jerusalem*, as soon as they saw the high Turrets, they give a mighty shout, that even made the earth ring, crying out, *Jerusalem, Jerusalem*; O when the Saints shall all meet in the Heavenly *Jerusalem*, O how will they make even Heaven to ring again, crying out, Immortality! Immortality! Immortality! And thus (I suppose) I have clearly and fully made good that great truth, to wit, *That the best and greatest things are reserved for Believers till they come to Heaven.* I shall now give you a brief account of the reasons of this point, and then come to the application, and bringing home of this precious truth to our own souls. Now the Reasons of the Point are these.

1 Reason,

First, Because it is his good will and pleasure to reserve the best things

things for his people till last, *Luke* 12.32. *Fear not little flock* (there are two diminutives, in the Greek) *it is your Fathers good pleasure to give you the Kingdom*: As it is God's good pleasure to give you a Kingdom, so it is his good pleasure not to give you the Kingdom till last, 2 *Tim.* 4. 7, 8. *Edward* the sixth could not give his Kingdom away (if he could, it had not come as it did to Queen *Mary*) but our Heavenly Father doth now give a Kingdom of Grace, and will at last also give a Kingdom of Glory to them that walk uprightly, *Psal.* 84. 11. But

μικρὸν πολυτιον, *Mikron Poimnion*, Little, little in their own esteem, and in the worlds account.

2 Reason:

Secondly, That he may keep the hearts of his people in a longing, and in a waiting frame, for the injoyment of those great and glorious things that he hath reserved for them till last, *Heb.* 13. 14 *Here we have no continuing City, but we seek one to come*. The greater and better the things are that are laid up for us, the more we should long and wait for the happy injoyment

Heb. 11. 14, 15, 16 Col. 3. 1,

of them; *Abraham* waited long for a Son, and *Hanna* waited long for a child, and *Joseph* waited long for his advancement, and *David* waited long for the Crown, the Kingdom, and they had all a most happy issue. The longer we wait, the better we shall speed. As that Emperours Son said, the longer the Cooks are preparing the meat, the better will be the chear, meaning, the longer he stay'd for the Empire, the greater it would be; the longer we wait for happiness, the more at last we shall have of hapiness; the great things of eternity are worth nothing if they are not worth a longing, and a waiting for. But

Waiting is *bonum utile*, a profitable good.

Thirdly, God hath reserved the best and greatest things for his people till last, and that because else they were above all men in the world, the most miserable, 1 *Cor.* 15. 19. *If in this life only we have hope in Christ, we are of all men most miserable*: No men usually out of Hell, are so much afflicted, tempted, oppressed, scorned, despised, and neg-

3 Reason.

neglected, as they are; here they have their Hell, they had need of Heaven to come; here they are cloathed with shame, they had need hereafter to be crowned with honour, or else they would be the unhappiest men in all the world: here the life of a Believer is filled (*multis & multiplicibus miseriis*) with many and multiplied miseries, with miseries of body, with miseries of mind; multiplied miseries, attend him, at bed & board, at home and abroad; every condition is full, & every relation is full of miseries & calamities; & therefore one saith well (*quomodo potest amari hæc vita, tantas habens amaritudines? Quomodo etiam dicitur vita, tot generans mortes?*) How can this life be loved, which is so full of loathsome bitternesses? yea how can it be called a life, which bringeth forth so many deaths? yet he is a fool (saith one) that looketh upon a godly man under trouble and sorrow, and thinketh him to be unhappy, because as a fool (*Aug.* in Psal. 19.

Kempis, l. 3. de Imitat. Christi c. 20.

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quid petitur, & non attendit quid reservetur) he attendeth what he suffereth, and doth not attend what is reserved for him. If the best things were not reserved for Believers till last, they should have the saddest portion of all men, *viz.* a hell here, and a hell hereafter; and so sinners should have but one hell, and Saints two, which would be blasphemy to affirm. But

Fourthly, God reserves the best things for his people till last, for the greater terror, and horrour, conviction and confusion of wicked and ungodly persons, who now revile them, and judge them to be the unhappiest men in all the world: O but when the Lord shall in the sight of all the world gloriously own them, & put royal Robes upon their backs, and golden Crowns upon their heads, then, O what a shame, what covering of the face, what terrour, what trembling, with *Amam*, will possess the hearts of wicked men! the great honour and glory that God will put upon his people

4 Reason. Psa. 58. 11 Lam. 4. 2. Est. 6. 6, ult

Dan. 5. 1, 8 people at last will be to wicked men, what the hand-writing upon the wall was to *Belshazzar*: O! will make their countenance to change, their thoughts to be troubled, the joynts of their loyns to be loosed, and their knees to dash one against another. Now that word shall be eminently made good: *He setteth the poor on high from affliction* Psal. 107. 41, 42. *and maketh him families like a flock. The righteous shall see it, and rejoyce, and all iniquity shall stop her mouth:* O what trouble of mind, what horrour of conscience, what distraction and vexation, what terrour and torment, what weeping and wailing, what crying & roaring, what wringing of hands, what tearing of hair, what dashing of knees, what gnashing of teeth will there be among the wicked, when they shall see the Saints in all their splendour, dignity, and glory! *when they shall* Luk. 13. 28 *see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and themselves shut out for ever.* Now shall the wicked lamentingly

La-

ſay, Lo! theſe are the men ſthat we counted fools, mad men, and miſerable: O but now we ſee that we were deceived and deluded! O that we had never deſpiſed them! O that we had never reproached them! O that we had never trampled upon them! O that we had been one with them! O that we had imitated them! O that we had walked as they, and done as they, that ſo we might now have been as happy as they! O but this cannot be! O this may not be! O this ſhall never be! therefore; O that we had never been born! O that now we might be unborn! O that we might be turned into a Bird, a Beaſt, a Toad, a Stone! O that we were any thing but what we are! or, O that we were nothing! O that now our immortal ſouls were mortal! O that we might ſo dye, that we may not eternally dye! but it is now too late: O we ſee that there is a reward for the righteous! and we ſhall ſuddenly feel, that by all

the contempt that we have cast upon those glorious shining Saints, whose splendour and glory doth now darken the very glory of the Sun; we have but treasured up wrath against the day of wrath; we have added fuel to those burning coals, to those everlasting flames, in which we must now lie for ever. But

Dan. 12, 3.

Rom. 2. 4, 5. 6, 7.

Psal. 140. 10.

5 Reason: Fifthly, the Lord hath reserved the best things for his people till they come to Heaven, that so he may save his honour, and secure his glory; would it make for the honour and glory of God, to put his children, his servants, upon doing hard things, and upon suffering great things, and at last to put them off with nothing? surely it would not; and therefore the Lord, to save the honour of his great name, hath reserved the best Wine till last, the best and choicest favours for his people till they come to Heaven; the sweetest honey lyes at the bottome. I cannot see how God should save his glory, if he should put

John 2. 10.

2 Cor. 9. 6, 7.

put his children alwayes upon sowing, and never suffer them to reap; that they should still be sowing in tears, if at last they should not reap in joy: Men that love but their names, and honour, in the world, will not be served for nought, and will God? will God? who is infinitely more tender of his Name and Honour, than any created Beings can be of theirs. Psal. 126. 4,5,6. Isa. 42. 8. ch. 48. 11.

I have read of *Alphonsus*, a King of *Spain*, who when a Knight falling into want, and being arrested for debt, there was a petition to the King to succour him, I, said the King, if he had spent his estate in mine, or in the Common-wealths service, it were reason he shou'd be provided for by me, or the Common-wealth; men of honour will provide for them that spend themselves in their service, and will not God? will not God do as much, yea more for them that spend themselves in his service? Surely he will, *Heb.* 11. 16. *But now they desire a better Country, that is, an*

heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a City. As if he had said, had not God prepared for them a City, had he not made some blessed provision for them, who left so much for him, who did so much for him, and who suffered such great and bitter things for him, they might wel have complained that they had but a bad bargain of it, and that God was a hard Master, and so God should have been ashamed; had not God made such happy and blessed provision for them (who had run through so many dangers and deaths for his sake;) had he not provided and laid up for them according to his Promise and suitable to his greatness and goodness, his dignity and glory, it would have put God to the blush, to speak after the manner of men. I have read concerning *Dionysius* of *Sicily*, that being extreamely delighted with a Minstrel that sung well, he promised to give him a great reward, and that raised the

fancy

fancy of the man, and made him play better; but when the musick was done, and the man waited for his reward, the King dismissed him empty, telling him, that he should carry away as much of the promised reward, as himself did of the musick, & that he had paid him sufficiently with the pleasure of his promise, for the pleasure of his song; but it will not stand with the honour of the King of Kings, to put off his servants so poorly, whose prayers, praises, and tears, have been most sweet & delightful musick to him; no, he will do like himself at last, and that his children know. It troubled a Martyr at the stake, that he was going to a place where he should ever be a receiving wages, and do no more work. But

Sixthly, That he may make his Children Temptation-proof; he hath reserved for them the best things till they come to Heaven; the great things that God hath reserved for Believers in Heaven were 6 Reason

that which made those worthies of whom this world was not worthy temptation-proof, as you may see in that 10. of the *Hebrews*, 33, 34, 35. *verses*, and throughout the 11. chapter of that Epistle, The pleasures, the treasures, the dignities and glories that are reserved for Believers in Heaven, make them bravely and nobly to resist all those temptations that they meet with, from a tempting world, or a tempting Devil.

Austin blest God, that his heart and the temptation did not meet together; by the precious things that are reserved for Believers in Heaven, God keeps their hearts and temptations asunder. When *Basil* was tempted with mony & preferment, saith he (*pecuniam da quæ permaneat ac continuo duret, gloriam quæ semper floreat*); give me mony that may last for ever, and glory that may eternally flourish. Satan made a bow of *Jobs* wife (of his rib) as *Chrysostom* speaks, and shot a temptation by her at *Job*, thinking

Basil in 40 Martyrs.

to

to have shot him to the heart, *Curse God and dye*; but *Jobs* sincerity and integrity, and his hopes of immortality and glory, was a breast-plate that made him temptation-proof. Ah Christian! do not you daily find, that the glorious things reserved for you in Heaven, do mightily arm you against all temptations that you meet with on earth? I know you do. But

Seventhly, God hath reserved the best things for his people, till they come to Heaven, because they are not in this mortal and frail condition able to bear, they are not able to take in the glory that is reserved for them. Glory is such a great, such an exceeding, such an excessive, such an eternal weight, that no mortal is able to bear it; we must have better and larger hearts; and we must have stronger and broader backs, before we shall be capable of bearing that excellent, exceeding and excelling weight of glory that

6 Cor. 4. 17.

The Apostle alludeth to the Hebrew and Chaldee words, *Chabodh & Zakar*, which signifie both weight & glory.

is reserved in Heaven for us; Nay, Glory is such a weight, that when the Saints shall enter into it, if then the Lord should not put under his everlasting armes, & bear them up by his Almighty power, it were impossible they should be able to bear it; in this our frail mortal state, we are not able to bear the appearance, the presence, the glory of one Angel.

Ah! how much less then are we able to bear the weight of all that glory that is reserved for us, and of which I have given you some glimpses in what I have already said! But

8 Reason. Eightly and lastly, The Lord hath reserved the best things for his people till they come to Heaven, because while they are in this world they are under age, they are not come to full age; here Saints are in their non-age, but when they come to Heaven, then they come to their full age, and then they shall have the *Inheritance*, by the Father of mercies, freely and fully

Gal. 4. 1, 2, 3, 4. Ephes. 4. 10, 11, 12, 13, 14.

setled

setled upon them. Children in their non-age are under Tutors and Governours, but when they come to age, then is the Inheritance setled upon them; So, here it is not for us in our non-age to mount into the clouds, to pierce this fulness of light, to break into this bottomless depth of glory, or to dwell in that unapproachable brightness; this is reserved till we come to full age. *Bernard Cant. Serm. 3*

And thus I have given you the Reasons, why God hath reserved the best & greatest things for his people till they come to Heaven: We shall now come to the Use and Application of this point to our own souls; Remembring that close Application is the very life and soul of teaching. And as a man doth not attain to health by reading of *Galen*, or knowing *Hippocrates* his Aphorisms, but by the practical application of them to remove the disease; so no man will attain to true happiness by hearing, reading, or commending what I have spoke, or writ, but by a close application, &

bringing home of all to his own soul. The opening of a point is a drawing of the bow, but the application of the point is the hitting of the Mark, the white; and therefore,

Job. 21. 7. — 22. Psal. 73. 3, to 12. compared with the 17, 18, 19, 20. vers. Rev. 21. 8.

First; If God hath reserved the best things for Believers till last, then by the rule of contraries, the worst things are reserved for Unbelievers till last; here wicked men have their Heaven, hereafter they shall have their Hell; the time of this life is the day of their joy and triumph, and when this short day is ended, everlasting lamentations, mournings, and woes follow: *Luke* 16. 22, 23, 24, 25. *The rich man also died, and was buried. And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, & Lazarus in his bosome. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame; but Abraham said, Son, remember that thou in thy life-time received*st

ceivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

Ah sinners, sinners! that day is hastening upon you, wherein you shall have punishment without pity, misery without mercy, sorrow without succour, pain without pleasure, and torments without end, *Psal.* 6. 12. *Upon the wicked he shall rain snare, fire and brimstone, and an horrible tempest; this shall be the portion of their cup*, Psal. 140. 10. *Let burning coals fall upon them, let them be cast into the fire, into deep pits, that they rise not up again.*

Chrysologus, upon that passage in the Gospel, that the Angels carried away poor *Lazarus* into *Abrahams* bosome, and Hell swallowed up the rich Glutton, saith (*Ecce fratres, mors pauperis totam vitam divitis vicit, & elatio sola pauperis totam divitis pompam transcendit & gloriam*) Behold Brethren, the very death of the poor man excelleth the whole life of the wicked, & the carrying

Chrysologus, Serm 131

trying away onely of the poor man, transcendeth all the pomp & glory of the rich man.

Charon (in *Lucian*) requesting *Mercurius* to shew him *Jupiters* Palace above; how (says *Mercurius*) that such a Caitiff as thou, whose conversation hath been altogether with black shades, & impure ghosts, shouldest set thy foot in that pure place of light, what a dishonour & derogation were that to the place!

Ah sinners! sinners! what a dishonour would it be to God, to Christ, to Angels, to Saints, to Heaven, if such wretches as you are should be admitted into that Royal Palace, that Heavenly Paradise above?

Ah! your portion is below, and you are already adjudged to those torments that are endless, easeless and remediless; where the worm never dies, and the fire never goeth out. The day is coming upon you sinners, when all your sweet shall be turned into bitter; all your glory into shame, all your plenty into scarcity;

Rev. 14. 11.

ſcarcity; all your joyes into ſorrows; all your recreations into vexations, and all your momentary comforts into everlaſting torments.

Now you reign as Kings, you look big, you ſpeak proudly, you carry it highly, you walk contemptuouſly; but there is an after-reckoning, a coming that will appall you, and torture you for ever.

The time of this life is your Summer, but there is a Winter a-coming upon you that ſhall never have end. God could not be juſt, if your worſt were not yet come; neither could he be juſt, if the Saints beſt were not yet to come. The time of this life is the Saints Hell, and the ſinners Heaven; but the next life will be the Saints Heaven, and the ſinners Hell. But

Secondly, Then patiently wait for the enjoyment of thoſe great things that are reſerved for you in Heaven; men will wait and wait long for ſome outward good, and will not you for the beſt and great-

eſt

test good? Are there not many things that speak out the greatness of that glory that is reserved for you? As the price that Christ hath paid for it, & the great & glorious things by which it is sha owed out to us as *Canaan*, *Jerusalem*, Paradise & the dignity of the Inhabitants, there being none admitted under the degree of a King; & the great & glorious earnest of the Spirit; and the great care, cost, and charge that God hath been at to prepare & fit souls for the enjoyment of it, what doall these things speak out, but that the glory that is reserved for Believers, is great glory, and is it not then worth a waiting for? Let not Satan slaves wait more patiently for a few ounces of Gold, than you do for the Kingdome of Heaven.

Rev. 21.
Rev. 1. 5, 6.
Ephes. 1. 13, 14.
Col. 1. 12

Again, as the things reserved for you in Heaven, are great, and therefore wait; So they are certain and sure, and therefore wait, O patiently wait for the injoyment of them! when the Begger at the door is sure of speeding, he will wait patiently, he

Heb. 6. 16, 17, 18, 19.

he will wait unwearyedly; the glorious things reserved in Heaven for you, they are made sure and certain to you, by word, by Covenant, by oath, by blood, by the earnest, by the first fruits, and by Christs taking possession of them in your rooms, in your steads; therefore patiently wait for the enjoyment of them: O Christians! it is but a very short time that God hath proposed, to be between grace & glory, between our title to the Crown, and our wearing the Crown, and our right to the heavenly Inheritance, and our possession of the heavenly Inheritance. Ah Christians, bear up bravely, bear up sweetly, bear up patiently, for it will be but a little, little, little while, before he that shall come, will come, and will not tarry, and when he doth come, he will not come (*vacuis manibus*) empty-handed; no, when he comes, he brings his reward with him, *Rev.* 22. 12. when he comes, he will reward thee for every prayer that thou hast made, and for every Sermon

Ephes. 2. 6 John 14. 1, 2, 3, 4.

Heb. 10. 35, 36, 37. *Eti gar Mikron, Oson, Oson.*

mon that thou hast heard,& for e very tear that thou hast shed,& fo every hour that thou hast patiently waited; and therefore wait patiently till the promised Crown be set upon thy head. But

Psal: 37.1: Psal: 73.3, 4,5,6, 7: Job 21. 7, —13 Jer. 12. 1,2.

Thirdly, If the best things are reserved for Believers till they come to Heaven, O then let no Beleiver envy, nor be troubled at the outward prosperity and felicity of the men of the world! What is darkness to Light, Chaff to Wheat, Dross to Gold, Gall to Hony, Pebles to Pearls, Earth to heaven? No more is all the glory and felicity that wicked men have in possession, to those great & glorious things that Saints have in reversion; and therefore, O Believer, let not wicked mens prosperity be thy calamity!

There is a truth in that saying of *Chrysostome (Præstat serpentem provolutum in visceribus habere quam invidiam)*; A man were better have a Serpent tumbling in his bowels, than envy; for if a Serpent have food given

Chrys. in 2. ad Corin *Homil.* 19

given it, it will not feed upon a man; but the more food is given to envy, the more it gnaweth him, in whose bowels it is. It is the justice of envy to kill & torment the envious: Envy, it tortures the affections, it vexes the mind, it inflames the blood, it corrupts the earth, it wastes the Spirits, and so it becomes mans tormentor, and mans executioner, at once; take heed Christians, take heed of an envious eye, for that usually looks upon other mens enjoyments thorow a multiplying glass, and so makes them appear greater, and bigger than they are; and this increases torment, this often makes a Hell.

It is reported of *Panormitanus* that a question being asked before King *Frederick*, what was good for the eye-sight, and the Physicians answering some one thing, some another; *Sannizarius* answered that envy was very good; at which the company smiling, he gave this reason for it; because that envy makes all things appear bigger than they

are.

are. Ah Christians! Envy is a Ser-
pent, a Devil that should be abhor-
red and shunned more than Hell it-
self. O Christian! with what heart
canst thou envy wicked mens pros-
perity, and worldly felicity, if thou
dost but look up to thine own glory,
and seriously consider of their sad
reckoning, and future calamity? *Di-*
ves was one day ruffling in his pur-
ple Robes, Riches, and worldly
glory, & the next day he was roul-
ing and roaring in the flames of
hellish misery; and how soon this
may be the portion of those thou
envyest, who can tell? and therefore
rather pity them, than envy them,
none need more prayer and pity,
than those that want hearts, than
those that have neither skill nor will
to pity themselves, to pray for them-
selves; and such are wicked men
under their outward prosperity,
and worldly glory, *Job.* 21. 7--20
But

Fourthly, If the best things are
reserved for believers till they come
to Heaven, O then let all Believers
be

contented, though they have but short commons in this world! He that is an heir to a great estate, though in his non-age he be kept short, yet this comforts & contents him, that though things are now short with them, it will be but a little while before the Inheritance is setled upon him, & this makes him bear up sweetly & contentedly under all his wants and straights; Ah Christians! Christians! though for the present your wants may be many, and God may cut you short in many desirable injoyments, yet it will not be long before the Crown, the Inheritance, be fully setled upon you, and then you shall never know what want means more, what short commons means more, therefore be content with your present condition, with your present portion, though it be never so little, never so mean, *Heb.* 13. 5. *Let your conversation be without covetousness, and be content with such things as you have* (or as the Greek hath it, τοῖς παροῦσιν, the things that are present) at

Phil. 4. 12, 13, 14. 1 Tim. 6. 6, 8.

Contenti presentibus. So Beza

at this time the Hebrews had bee
plundered of all their goods, and
goodly things, *chap.* 10. 34. and
had nothing, or that which was
good as nothing left; yet they mu
be content with preſent things, whe
they had changed their raiment fo
rags, their ſilver for braſſe, the
plenty for ſcarcity, their houſes fo
holes, and caves, and dens, yet the
they muſt be conten
edwith preſent thing
when mencannotbri
their means to the
minds, then they mu
bring their minds t
their means; and whe
this is done, then a little will ſerve
the turn; a very little will ſerve t
carry a man thorow his pilgrimage
& to bear his charges till he come
to his home, till he comes to Hea
ven; a little will ſerve nature, le
will ſerve grace, though nothing
will ſerve a mans luſt. I have read o
one *Dydimus*, a godly preacher wh
was blind; *Alexander* a godly man
being with him, asked him whethe
h

If thou live according to nature, thou wilt never be poor; if according to opinion, thou wilt never be rich, ſaid the Heathen. *Jerome.*

e was not much troubled and af-
icted for want of his sight? O yes!
aid *Dydimus*, the want of my sight
a very great grief & affliction to
me; whereupon *Alexander* chid
him, saying, Hath God given thee
the excellency of an Angel, an
Apostle, and art thou troubled for
the want of that which Rats, and
Mice, and brute Beasts have? And
so *Augustin* upon the 12th. *Psalm*
brings in God rebuking a disconten-
ted Christian, thus; What is thy
saith? have I promised thee these
things? what? wert thou made a
Christian that thou shouldest flou-
rish here in this world? So may *I*
say to Christians that are disconten-
ted, disquieted, and disturbed about
the want of this or that worldly
comfort; why are you troubled
about the want of this or that world-
ly injoyment? you that have an in-
terest in God, an interest in the Co-
venant, a right to Christ, a title to
Heaven; you that have so much in
hand, and more in hope; you that
have so much in expectation, and

If there were any happiness in riches, the gods would not want them, said *Seneca*.

so

so much in reversion; why do yo
sit sighing for the want of thisou
ward comfort, and complaining fo
the want of that outward content
ment, considering what great an
glorious things are reserved in Hea
ven for you? It was said of the gre
Duke of *Guise*, that (though he w
poor, as to his present possession
yet he was the richest man in *Fran*
in Bills, Bonds, and Obligation
because he had engaged all t
Noblemen in *France* unto him
by advancing of them; a Christian
though a *Lazarus* at *Dives* doo
yet in respect of his propriety i
God, and his interest in the Cove
nant, he is the richest, and the hap
piest man in all the world; and wh
then should he not be content
Well, remember Christian, that th
shortest cut to riches, & all world
ly contentments, is by their con
tempt; it is great riches, it is the be
riches not to desire riches; and Go
usually giveshim most, that covet
least. When two Monks came t
King *William Rufus* to buy an Ab
bot

they come to Heaven, then make not a judgment of the Saints condition by their present state; if you do, you will condemn the Generation of the Just; what though they are now in rags? it will not be long before they are cloathed in their Royal Robes; what though they are now abased, it will not be long before they shall in the sight of all the world be highly advanced; what though they are now under many wants, it will not be long before they shall be filled with all fulness; what though they are now under many tryals and afflictions, yet it will not be long before all tears shall be wiped away from their eyes and their sighing turned into singing, and everlasting joys shall be upon their heads; and therefore do not judge of their condition by their present state. If you will needs be judging, then look that you judg righteous judgment; then look more at the latter end of a Christian than the beginning. Remember the patience of *Job*, and consider what

Psal. 73. 12, 13, 14, 15. Mat. 7. 1, 2. 1 Cor. 4. 5.

Joh 7. 24.

Jam. 5. 11.

end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bosome, look not to the beginning of *Joseph*, who was so far from his dream, Gen. 37.9. that the Sun and Moon should reverence him, that for two years he was cast where he could neither see Sun, nor Moon; but behold him at last made Ruler over all *Egypt*, Gen. 41. 40, --46. and reigning fourscore years like a King. Look not upon *David*, as there was but a step between him and death; nor as he was envied by *Saul*, and hated by his courtiers but behold him seated in his Royal Throne (where he reigned forty years gloriously) and dyed in his bed of honour, and his Son *Solomon*, and his Nobles about him. When *Israel* was dismissed out of Exod. 11. *Egypt*, it was with Gold and Ear-Ezra 1. Rings; and when the Jews were dismissed out of *Babylon*, it was with great gifts, Jewels, and all necessary Utensils. *Mark the perfect man, and behold the upright, the end of that man is peace.* Psa. 37.37. Whatever the want

wants, the straits, the troubles, the trials of the Saints are in this world, yet their end shall be peace, their end shall be glorious; the best things are reserved for them till last, and therefore do not, O do not judge of their condition by their present state, but rather judge of them by their future condition, by that glory that is reserved for them in Heaven. But Rom. 8. 24. 25. ch. 2. 5. Tit. 1. 2. Act. 26. 7. Tit. 3, 7. Col. 1. 5. 1 Thes. 5. 8, 1 Pet. 1. 3. 1 Joh. 3. ch. 2. 3.

Sixthly, If the greatest and choicest things are reserved for believers till they come to Heaven, why then let believers keep up in their own souls a lively hopeful expectation of enjoying these great & glorious things that are laid up for them; the keeping up of these hopes, will be the keeping up of your hearts; the keeping up of these hopes, will be the bettering of your hearts; the keeping up of these hopes, will make every bitter sweet, and every sweet more sweet; the keeping up of these hopes will make you bear much for God, and do much for God.

When *Alexander* went upon a hopeful expedition, he gave away his gold; and when he was asked what he kept for himself, he answered (*spem majorum & meliorum*) the hope of greater & better things.

Ah Christians! there is no work so high & noble, there is no work so hard and difficult, there is no work so low and contemptible, but the hopes of the great things reserved in Heaven for you, will put you upon it.

Galen speaks of a fish called *Vranoscopus*, which hath but one eye, & that is so placed, that is it alwayes looking upwards towards Heaven: and so should a Christians eye of hope be alwayes fixed on God, on Promises, on Heaven, on the Inheritance of the Saints in light, and on all those precious and glorious things that are laid up for them, in that Royal Palace where Christ is all in all.

A devout Pilgrim travelling to *Jerusalem*, and by the way visiting many brave Cities, with their rare monu-

monuments, & meeting with many friendly entertainments, would often say, I must not stay here, this is not *Jerusalem*, this is not *Jerusalem*; so saith a Christian in the midst of all his worldly delights, comforts, and contents; O these are not the delights, the comforts, the contents that my Soul looks for, that my Soul expects and hopes to enjoy. I look and hope for choicer delights, for sweeter comforts, for more satisfying contents, and for more durable riches.

Ah Saints! Ah Souls! shall the great heirs of this world live upon their hopes, and keep up their hopes, that their Inheritances shall in time be setled respectively upon them, and will not you, will not you live upon your hopes, and keep up your hopes of enjoying all the treasures, pleasures, and glories that are reserved in Heaven for you? A Christians Motto always is (or alway should be) *Spero meliora*, I hope for better things, I hope for better things than any the

world can give to me, or than any that Satan can take from me. A Christian is alwayes rich in hope, though he hath not alwayes a peny in hand. But

Heb. 11. 38. Phil 3. 14. Isa. 63. 4. 1 Cor. 2. 9.

Seventhly, if there be such great & glorious things reserved for you in Heaven, then do nothing unworthy of your dignity, nor of that glory that is laid up for you; your calling is high, your honour is great, your happiness is matchless; you have so much in promises, so much in expectation, and so much in reversion, as cannot be conceived, as cannot be expressed; therefore do not you stoop to sin, nor bow down to Satan, nor comply with the world.

When *Alexander* was moved to run with some persons of inferiour rank, he refused, saying, It was not fit for *Alexander* to run in a race with any but Princes and Nobles.

Ah Christians! are you not more nobly born? are you not better bred? have you not more Royal hopes, than to stoop to lust,

or

or to do as the men of the world do?

Antigonus being invited to dinner, where a notable harlot was to be present, asked counsel of *Menedemus* his Tutor, what he should do? and how he should carry himself? his Tutor bade him remember that he was a Prince, that he was the Son of a King, and this would preserve him.

Ah Christians! nothing will preserve you from being base, like the remembrance of your present dignity, and of that future glory that is laid up for you.

Ah Christians! you are Kings elected, you are Heirs apparent to a Crown, of a glorious Crown, of a weighty Crown, of an incorruptible Crown, of an everlasting Crown of Glory; O why then should you be crowning your selves with Rosebuds? why then should you take up in the low enjoyments, & poor contentments of this world?

O say no
of this
world,
Peter of
his little
heaven
(*bonum*
esse hic)
is good
be here

It was a generous speech of (that

Heathen) *Themistocles*, who coming by a thing that seemed to be a Pearl in the dark, scorned to stoop for it, but bid another stoop, say, Stoop thou for this Pearl, for thou art not *Themistocles*. O let the men of the world, stoop, and take up the world, O let them whose practice speaks them out to be of the world, and to be worshippers of the golden Calf (the world) let these dance about it, bow down to it, and take up in it; but let the Heirs of Heaven divinely scorn to bow down to earth, or to take up in it, or to be much taken with it. It was a good saying of *Seneca* (*Major sum & ad majora natus quam ut mancipium sim corporis mei*) I am too great and born to greater things, than that I should be as a slave to my body.

Epist.

Ah Christians! you are too great, and born to greater things, than that you should be slaves to your bodies, or slaves to your lusts, or slaves to the world; can your seriously consider, of the great things

that

that are reserved in Heaven for you, and not set your feet upon those things that men of the world set their hearts upon? can you look up to your future glory, and not blush to be taken with the glory of this world?

What *Alexander* the Great said to one of his Captains, that was called *Alexander* (*Recordare nominis Alexandri*) remember the name of *Alexander*, and see (said he) that you do nothing unworthy of the name of *Alexander*: So say I, remember, O Christian, thy name, remember thy dignity and glory, and see that thou dost nothing unworthy of the one, or the other. But,

Eighthly, If the best and greatest things are reserved for the Saints till they come to heaven; then let them desire & long to be possessed of those blessed things that are reserved in Heaven for them. O how do the heirs of this world long to have their

Tota vita boni Christiani sanctum desiderium est, the whole life of a good Christian, is an holy wish, saith one.

their estates in their own hands, how do they long to have their inheritances setled upon them! Some of them wishing their relations dead, that stand between them & their inheritances; and others of a little better nature, wishing them in the bosome of *Abraham*, that they might come to inherit, and that they may suck the sweet, and take up their rest in their worldly inheritances: And shall not the Saints desire and long to be in a full and happy possession of that Crown, of that Inheritance, of those Jewels that are reserved in Heaven for them? Oh Christians! how is it, why is it, that your heavenly *Jerusalem*, your mansions above, your glorious treasures, suffer not an holy violence, in respect of your earnest wishes, and burning desires after them?

Justin Martyr. Apol. 2.

The Primitive Christians did so hunger and thirst, look and long, wish and desire after this heavenly Kingdom, this glorious Inheritance, that the *Roman* State had a jealousie

jealousie of them, as if they had affected their Kingdom, and their worldly glory; but where is that spirit now to be found? most men live now as if there were no heaven, or else, as if heaven were not worth a seeking, worth a desiring, as if heaven were a poor, low, contemptible thing.

But ah Christians! you have learned better, and therefore be you much in desiring and longing to get into that glorious City, where streets, walls, and gates, are all gold, yea, where Pearl is but as mire and dirt, and where are all pleasures, all treasures, all delights, all comforts, all contents, and that for ever; this word forever, is a bottomless depth, a conception without end; it is a word that sweetens all the glory above, and that indeed makes heaven to be heaven. I can hardly call him a Christian that doth not long more after spirituals, and after the great things that are reserved in heaven for the Saints, than *Ulysses* did for the smoke of his house after

after ten years absence. But

Ninthly, If the best and greatest things are reserved for the Saints till they come to Heaven; then, O let not the men of the world envy the Saints while they are here in this wilderness!

James 2. 5. Ah sinners, sinners! the people of God have but little in hand, though they have much in hope; they have but little in the bag, what-ever they may have in the bank; they have but little in the Cistern, what-ever they may have in the Fountain; they have but little in possession, what-ever they may have in reversion; and therefore do not envy them: Who but Monsters will envy the Child in the Cradle, or in the Arms, or in his non-age, though he be an heir to a great estate, in as much as it is out of his hand, and he is not in the possession of it? and yet such Monsters this world affords, who are filled with envy against Christs precious ones, though their estates are out of their hands. O! *Jacob* speak-

speaking of his Son *Joseph*, saith, That the Archers have sorely grieved him, and shot at him, and hated him; and *Hierome* expounding the words, noteth (*Hic invidiam cum arcu & sagittis introduci ad sagittandum quod immaculatum est*) that here envy is brought in with a bow and arrows shooting at that which is immaculate, and where there is no spot to be a mark for it; or else, as an archer doth set up some white thing to be the mark at which he shoots; so it is the whiteness of some good thing or other against which envy shoots. Such is the wrath, the rage, the hatred, the envy of wicked men against the Saints, that they will still be envying of them upon one score or an other; such was *Sauls* envy to *David*, that *David* chooses rather to live under King *Achish* an enemy, than to live under *Sauls* envy; nay, such was *Sauls* envy against *David*, that when *David* plaid on his Harp, to cure him of the evil Spirit that haunted him, that he threw his spear at him to destroy

Hieronim. in quæstionib. Hebræ.

Bern. de interr. domo c. 2.

stroy him (*malens a malo spiritu torqueri, quam Davidem vivere*) chooling rather to be tormented with an evil spirit, than that *David* should live. And such was *Cains* envy to *Abel*, that though he had but one Brother, nay though there was but one Brother in all the world, yet enraged envy will wash her hands in that Brothers blood.

Chrysologus noteth of the rich glutton, who would have *Lazarus* to be sent to him, that being still cruel and envious towards *Lazarus*, he would have him to be sent (*Ad infernum de gremio, de solio sublimi ad profundissimum chaos, ad tormentorum stridorem, de sancta quiete beatorum*) to hell from the bosom of *Abraham*, to the bottomless gulfe from the highest Throne of glory, to the gnashing & grinding of torments, from the holy rest of the blessed; the truth is, Envy sticks so close to the hearts of wicked men, that courtesies provoke it, offices

Envy is like certain flies called Cantharides, who light specially upon the fairest Wheat, and most blown Roses.

love

love and respect swell it, and an eminency in gifts or graces inrages it, no man of worth hath ever escaped it. Neither mine accusers, nor my crime (saith *Socrates*) can kill me, but envy only, which hath, and doth, & will destroy the worthiest that ever were; and therefore the same person wishes, that envious men had more eyes, and more ears, than others, that so they might be tormented more than others, by beholding others happiness. Well sinners, if notwithstanding all that hath been said, you will still be envious against those gracious souls that have but little in hand, though they have much in hope; if you will be envious against those who stand between you and wrath, between you and Hell; if you will be envious against those, to whom (as instruments) you are beholding for all the mercies, comforts, and contents, that you enjoy in this world, then know, that your envy will torture you, your envy will slay you, your envy will prepare the hottest, darkest,

Pro. 14. 30
Job 5. 2.
Mat. 23. 13, 14, 15.

darkest, & lowest place in Hell for you. But

Tenthly, If the best things are reserved for Believers till they come to Heaven; then let not any outward losses trouble you, nor deject you; what is thy loss of a house made with hands, to one eternal in the Heavens? what is thy loss of rags to the Royal Robes above? what is thy loss of earth to the gain of Heaven? what is thy loss of a Husband, Wife, Child, Friends, to the enjoyment of God, Christ, Angels, and the Spirits of the just men made perfect?

2 Cor. 5. 1. Rev. 6. 11. ch. 7. 9, 13, 14.

When *Paulinus Nolanus* his City was taken from him by the *Barbarians*, he prayed thus to God; Lord let me not be troubled at the loss of my gold, silver, honour, &c. for thou art all, and much more than all those unto me.

A Philosopher of *Megara.*

When *Demetrius* ask'd *Stilpo* what loss he had sustained, when his Wife, his Children and Country were all burnt, he answered, that he had lost nothing, counting that only

onely his own, which none could take from him, to wit, his vertues; what an unlovely, what an uncomely thing would it be, to see a rich Heir, upon the loss of a Ribbon out of his Hat, or upon the loss of a Glove from his hand, &c. to stand sighing and grieving, vexing and lamenting? or to see a Prince, upon the burning up of his stables, and out-houses, to stand wringing his hands, and beating his brests, and to cry out undone, undone, when his Royal Palace is safe, his Crown safe, his Treasures safe? as unlovely, yea, a more unlovely and uncomely thing it is to see a Saint upon the account of losing Wife, Child friend, &c. to cry out undone, undone, no sorrow to my sorrow, no loss to my loss, when his great All is safe, when his Crown, his Heaven, his Happiness, his Blessedness is safe. *Basil* bringing in *Job* comforting his wife under all their sad losses and calamities, makes him speak thus; *Semper prospere agere solius est Dei; libusti liquidum vitæ laticem & turbidum* *Basilius Homiliar.* 23.

bidum jam toleranter bibe) it belo
eth to God onely, always to en
contentment. Thou hast drunk
the clear waters of this life; no
drink of them patiently, when th
are troubled. But

Eleventhly, If the best thin
are reserved for Believers till th
come to Heaven, then let Believ
Psal. 33. 1: live chearfully, and walk comf
Ps. 79. 12. tably up and down in this wor
Isa. 41. 16. Ah how chearfully and merrily
Joel. 2. 23. many great heirs live! though
Zech. 10. 7
Phil. 3. 1. the present things go hard wi
ch. 4. 4. them, the hopes of a good Inhe
tance makes them sing care a
sorrow away. It is not for the h
nour of Christ, nor for the glory
the Gospel, to have the Heirs of He
ven look so sadly, and walk
mournfully, and so dejectedly,
if there were no Heaven, or a
there was nothing laid up for the
in Heaven; it becomes not the So
of glory, with *Rachel*, to give
Neh. 8. 10. much way to weeping, as to refu
to be comforted. Dost thou n
remember, O Christian! that

y of the Lord is thy ſtrength; y doing ſtrergth, thy bearing ength, thy prevailing ſtrength? hat haſt thou forgotten, that the y of the Lord is thy ſtrength to ve, and thy ſtrength to die? If ; why with *Cain* doſt thou walk and down with a dejected coun-nance, with a caſt-down counte-nce? A beautiful face is at all mes pleaſing to the eye, but then pecially when there is joy mani-ſted in the countenance; joy in the ce puts a new beauty upon a per-n, and makes that which before as beautiful, to be exceeding beau-iful; it puts a luſtre upon beauty. So oth joy put a luſtre, and a beauty pon a Chriſtian, and upon all his ords, his wayes, his works; it was is that made the faces of ſeveral artyrs to ſhine as if they had been e faces of Angels. One obſerves-*Chiſpina*, that ſhe was chearful hen ſhe was apprehended, and yful when ſhe was led to the dge, and merry when ſhe was into priſon; ſo when ſhe was bound,

Auguſtin. in Pſal. 137.

bound, when she was brou
forth, when she was lifted up
cage, when she was heard, wh
she was condemned, in all th
things she rejoyced; so that th
who were miserable, thought he
be miserable, who indeed was h
py under a spirit of joy: when C
sar was sad, he used to say to h
self (*Cogita te Cæsarem esse*) th
thou are *Cæsar*. Ah Christia
when you are sad and dejecte
think of your dignity and glo
think of all those precious and g
rious things that are reserved
Heaven for you.

It becomes not Christians, w
have so much in reversion, to
like *Agelastus* (Grand-Father
Crossus) who never laughed in
his life, save once, and that w
when he saw a Mare eating
Thistles; nor like *Anaxagoras C*
zenius, who was never seen
laugh or smile, from the day of h
birth, to the day of his death. Chr
stians! I desire to leave that seri
and sad word upon your hear
De

ut. 28. 47, 48. *Because thou ser-*
not the Lord thy God with joyful-
s, and with gladness of heart, for
abundance of all things; Therefore
thou serve thine enemies, which
Lord shall send against thee, in hun-
, and in thirst, and in nakedness,
in want of all things; and he shall
a yoke of Iron upon thy neck, until
have destroyed thee. Sad souls,
ill be your wisdom, to make
s Scripture your daily compa-
n, and to ponder it seriously in
r hearts, as *Mary* did the say-
of the Angel. God takes it so
kindly at his peoples hands, that
y should be sad, and sighing, la-
nting and mourning when they
uld be rejoycing and delight-
themselves in the Lord, for the
ndance of his mercies; that he
reatens to pursue them with all
s of miseries and calamities to
very death. A sad dejected spi
opens many foul mouths that
od would have stopt, and sads
ny precious souls that God
uld have gladded, and discoura-

ges

ges many weak Christians, a
young beginners, whom God wo
have incouraged, and animated;
therefore we need not wonder
God should deal so sadly & seve
ly with such sad souls, who ma
little of sadding many at once, v
God, Christ, the Spirit, and ma
precious ones, of whom this wor
is not worthy: Surely there is i
finitely more in the great a
glorious things that are reserv
for Believers in Heaven, to j
and rejoyce them, than there
be in all the troubles and trials,
flictions & temptations that th
meet with in this world, to s
grieve and deject them. Ah Chr
stians! the great and glorious thin
that are reserved in Heaven for y
will afford you such an exubera
cy of joy, as no good can matc
as no evil can over-match; witn
the joy of the Martyrs, both ancie
and modern. Oh how my hea
leapeth for joy, (saith one of them
that I am so near the apprehensi
of eternal bliss! But

See Acts and Mon. 1668, 1669, 1670, &c.

Twelfth

Twelfthly, If the best and greatest things are reserved for Believers when they come to Heaven, why then should not Believers be unwilling to die; yea, let them rather court it, and when it comes, sweetly welcome it; there is no way to Paradise, but by this flaming sword; there is no way to those heavenly pleasures, but thorow this dark entry; there is no way to life, immortality and glory, but by dying; there is no coming to a clear, full, and constant fruition of God, but by dying. *Augustin* upon those words *Gen.* 33. 20, 21. *Thou canst not see my face and live*, makes this short but sweet reply; *Then let me die, that I may see thy face. Shall I live ever* (saith one) *yes, shall I not die at all, yea, if then Lord if ever, why not now, if not now?* So St. *Andrew* saluting the Cross on which he was crucified cryed out, *Take me from men, and receive me to my Master.* So Lawrence Sanders

So *Moses*, *Jacob*, and old *Simeon*.

So *Cowper*, *Nazianzen*, *Faninus Cyprian*, young Lord *Harrington*, and others, &c. *Præcipit ut quisque vitam suam futuri desiderio laboret, præsentiam tædio.* Bern.

Sanders when he was come to t
ſtake at which he was to be bur
kiſſed it, ſaying, *Welcome the Cr
of Chriſt, welcome everlaſting life.*

Ah Chriſtians! can you read o
ver theſe inſtances, and not bluſ
& not be troubled that theſe wo
thies ſhould be ſo ready, and
willing to die, that they migh
come to a happy fruition of tho
glorious things that are reſerv
in Heaven for them, whileſt you
unwilling to die, whilſt your d
ſires are rather (with *Peter*) to bui
Tabernacles here, than to be in
full fruition of God, and in a hap
py poſſeſſion of your Heaven
Manſions? *Cyprian* tells of a Biſhop
who being near his death, and un
willing to die, and praying to Go
for a longer life, an Angel appeare
unto him, and with an angry cou
tenance reproving him, ſaid (*Pa
timetis, exire de vita non vultis, qui
faciam vobis?*) ye fear to ſuffe
ye will not go out of this life, wh
ſhall I do unto you? Ah Chriſtian
Chriſtians! how juſtly may that I
th

Mat, 17. 4. John, 14. 2, 3.

Cyprian de immortalitate.

ther be angry with his child, that is unwilling to come home? and that Husband with his Wife, who is unwilling to ride to him in a rainy day, or to crosse the Seas to enjoy him? And is not this your case? is not this your case? I know it is. Well Christians, let me a little expostulate the case with you, that if it be possible I may work your hearts into a willingness to die, yea to desire death, to long for death (that so you may come to a full fruition of whatever is reserved in Heaven for you:) and that I may, I beseech you Christians, tell me,

First, Can death dissolve that glorious union that is between you and Christ? No, *Rom.* 8. 35, ---- *alt.* why, why then are you unwilling to die, as long as in death your union with Christ holds good? As in death *Saul* & *Jonathan* were not parted; so in death, a Believer & Christ is not parted, but more closely and firmly united, that is not death, but life that joyns the dying

1 Sam. 1. 23.

man to Christ; and that is not
life, but death, that separates the li
ving man from Christ. As it is im
possible for the Leven that is in th
John. 17. 20, 21. Dough to be separated from th
Dough after it is once mixed, for
John 15.1 ---6. turneth the nature of the Dough
into it self; so it is impossible (eith
in life or death) for the Saints ev
to be separated from Christ, s
Christ in respect of union is in th
Saints, as nearly as the Leven,
the very Dough, so incorporat
one into another, as if Christ a
they were one lump. But

Secondly, (For I shall but touc
upon things) tel me, O Christia
who art unwilling to dye; wh
ther death can dissolve or un
that marriage-knot, that by th
Spirit on Christs side, and by Fai
Mat. 25. 1, 2. on thine, is knit between Chr
and thy Soul? no, death cannot
tie that knot, *Hos.* 2. 19, 20. Wh
Rom. 7. 1, 2, 3, 4. why then O Christian! art thou u
willing to die, as long as the m
riage knot holds fast between Chr
and thy Soul? I readily grant, th
dea

death dissolves that marriage-knot that is knit between man and wife; but death, nor Devil, can never dissolve the marriage-knot that is knit between Christ & the believing soul. Sin cannot dissolve that marriage-knot that is knit between Christ & a Believer; and if sin cannot, then certainly death that came in by sin cannot; though sin can do more than death, yet sin cannot make null and void that glorious marriage that is between Christ & the soul; therefore a Christian should not be unwilling to die. But

Jer. 3. 1, 2, 3, 4, 5, 12, 13, 14. compared

Thirdly, Can Death, O Christian! dissolve that glorious Covenant that God hath taken thee into? No, death can never dissolve that Covenant, *Jer.* 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.* Though *Abraham* be dead, yet God is *Abrahams* God still; by Covenant, and by virtue

Matth. 22. 30, 31, 32.

of this everlaſting Covenant, *Abraham* ſhall be raiſed and glorified; O then, why ſhouldeſt thou be afraid of death! why ſhouldeſt thou be unwilling to die?

When *David* was upon his dying bed, he drew his ſtrongeſt conſolation out of this well of ſalvation the Covenant: 2 *Sam.* 23. 5. *Although my houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure; for this is all my ſalvation, and all my deſire, although he make it not to grow:* Dear hearts, The Covenant remains firm and good between you and the Lord, both in life, and in death; and therefore there is no reaſon why you ſhould be unwilling to die; there are three things that are impoſſible for God to do, *viz.* to die, to lie, or deny himſelf, or that gracious Covenant that he hath made with his people: & therefore death ſhould be no more deſirable than terrible to gracious ſouls. But

Fourthly, Tell me, O Chriſtian

stian! can death dissolve that love that is between the Lord and thy soul? No, death cannot, for his love is not founded upon any worth or excellency in thee, nor upon any work or service done by thee; but his love is free; he loves, because he will love; all motives to love are taken out of that bosome, that is love, and sweetness it self; his love is everlasting, it is like himself. *Jer.* 31. 3. *I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.* John 13. 1. *Whom he loved, he loved to the end.* Isa. 54. 8, 9 10. *In a little wrath I hid my face from thee, for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I will not be wroth with thee, nor rebuke thee: For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee; neither shall the Cove-*

Psal. 116. 15. Deut. 7. 7, 8.

nant of my peace be removed, saith the Lord, that hath mercy on thee. The love of Jesus Christ was to *Lazarus* when dead, *John.* 11.11. *Our friend Lazarus sleepeth*; by all which it is most evident, that death cannot dissolve that precious love that is between the Lord and his children; O why then are they afraid to die! why then do they not long to die, that they may be in the everlasting arms of divine love? the love of the Lord is everlasting, it is a love that never dies, that never decayes, nor waxes cold; it is like the stone *Asbestos*, of which *Solinus* writes, that being once hot; it can never be cooled again. Death is nothing but a bringing of a loving Christ, and loving souls together; why then should not the Saints rather desire it, than fear it, or be dismayed at it? But

Fifthly, Can Death, O thou believing Soul, dissolve those gracious grants, or those grants of grace that the Lord hath vouchsafed to thee? as the grant of reconciliation, the

grant

grant of acceptation, the grant of justification, the grant of adoption, the grant of remission, &c. No death cannot dissolve any of these gracious grants, *Rom.* 11.29. for the gifts & calling of God are without repentance; why then, O Christian, art thou unwilling to die? indeed, were it in the power of death, to make void any of those noble and gracious grants that God hath vouchsafed to thee, thou mightest be afraid, and unwilling to die; but that being a work too great, & too hard for death to accomplish, why shouldest thou not in a holy triumphing way, say with the Apostle, *O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.* A Christian upon the account of what is laid up for him, may, and ought divinely to out-brave death; as this precious Saint did a little before she breath'd out her last into the bosom of

1 Cor. 3. 21, 22, 23.

1 Cor. 15. 55, 56, 57.

Christ, she called for a candle, come, saith she, and see death; and this she spake smilingly, out-braving death in a holy sense, being free both from the pains of death and from the fear of death, she knew him in whom she had believed; she knew right well that death could not dissolve those gracious grants that God had vouchsafed to her, & therefore when she came to it, she made no more of it to die, than we do to dine. But

2 Tim. 1. 12.

Sixthly, Tell me, Christians, did not Christ come to deliver you from the fear of death? yes, he did come into the world, and did take our nature upon him, that he might deliver us from the fear of death; *Heb.* 2. 14, 15. why then should you be unwilling to die? tell me, hath not Christ disarmed death of all its hurting power, and taken away its sting, that it cannot harm you? yes, he hath, 1 *Cor.* 15. 55, 56, 57. why then should you be unwilling to die? tell me Souls, will not Christ be with you in

in that hour, will he not ſtand by you, though others ſhould deſert you? yes, we have it under his own hand, that he will bepreſent with us, and that he will neither living nor dying leave us, nor forſake us, *Pſa* 23.4. *Heb.* 13.5,6. why then ſhould you be unwilling to die? tell me, Oh trembling Chriſtians, ſhall death be any more to you than a change, a change of place, a change of company, a change of imployment, a change of injoyment? no certainly, death to us will be but a change, yea, the happieſt change that ever we met with, *Job* 14. 14: *John* 11. 26. 1 *Theſ.* 4. 14. why then ſhou'd you be unwilling to die, ſeeing that to die is nothing but to change Earth for Heaven, Raggs for Robes, Croſſes for Crowns, and Priſons for Thrones, &c? But tell me once more, Chriſtians, hath not Jeſus Chriſt, by his lying in the grave, ſanctified the grave, and perfumed and ſweetned the grave? hath he not by his blood and death, purcha-

Ejus eſt timere mortem qui ad Chriſtum nolit ire. Let him fear death that is loth to go to Chriſt. *Cyprian.*

ſed for you a ſoft and eaſie bed in the grave? yes, we believe he hath done all this for us: O why then ſhould you be unwilling to dye; once more tell me, Chriſtians, will not Jeſus Chriſt raiſe you out of the grave, after you have taken a ſhort nap? will he not cauſe you to hear his voice? will he not call you out of that withdrawing room, the grave, and bring you to immortality and glory? yes, we believe he will, *John* 6. 39, 40. 1 *Cor.* 15. 1 *Theſ.* 4. 14, ---- *ult.* O why then ſhould you be unwilling to dye? O why ſhould you not upon all theſe accounts long for it, and when never it comes, readily and willingly, cheerfully and ſweetly imbrace it? O Chriſtians, Chriſtians! let but your hopes, and your hearts be more fixed upon the things that are reſerved in Heaven for you, and when you will neither fear death, nor feel it when it comes. But

Seventhly, Death will perfectly cure you of all corporal and ſpiri-

tual

tual diseases at once: As the aking head, and the unbelieving heart; the ulcerous body, & the polluted soul. Now your bodies are full of ailes, full of aches, full of diseases, full of distempers, so that your wisest Physicians know not what to say to you, nor what to do with you, nor how to cure you; it is often with your bodies, as it was with the civil and ecclesiastical body of the Jews, *which from the sole of the feet, even to the crown of the head, was full of wounds, bruises, and putrefying sores*; but now death will perfectly cure you all, death will do that for you, that you could not do for your selves; death will do that for you, that all your friends could not do for you; death will do that for you, that the ablest and wisest Physicians could not do for you, it will cure you of every ache, of every ail, *&c.* At *Stratford Bow*, in Queen *Maries* dayes there was burnt a lame man and a blind man at one stake; the lame man after he was chained casting away his crutch, bade the blind

ultimus morborum medicus mors.

Isa. 5. 6.

Acts and Mon. fol. 1733.

blind man be of good comfort, for death (saith he) will cure us both, thee of thy blindness, and I of my lameness.

Ah Christians! Death will cure you of all your infirmities, of all your distempers, and why then should you be unwilling to dye? *Mecænas* in *Seneca*, had rather live in many diseases, than dye; but I hope better things of you, for whom Christ hath died.

And as death will cure all your bodily diseases, so it will cure all your soul-distempers also. Death is not *mors hominis*, but *mors peccati*, not the death of the man, but the death of his sin (*peccatum erat obstetrix mortis, & mors sepulchrum peccati*) sin was the Mid-wife that brought death into the world, and death shall be the grave to bury sin. Death shall do that for a Christian, that all his duties could never do, that all his graces could never do, that all his experiences could never do, that all ordinances could never do; it shall at once free him fully

Quid est mors nisi sepultura vitiorum? What is death but the burial of vices? *Ambros. de bono mortis, c. 4.*

fully, perfectly, and perpetually from all sin, yea, from all possibility of ever sinning more.

The *Persians* had a certain day in the year, in which they used to kill all Serpents, & venomous creatures; such a day as that will the day of death be to their sins, who are interested in a Saviour. When *Sampson* died, the *Philistims* also died together with him: So when a Believer dies, his sins dy with him death came in by sin, and sin goeth out by death. As the worm kills the worm that bred it, so death kills sin that bred it.

Heb. 12. 23
Rom. 9. 7.
1 Cor. 15. 26.

And why then should Christians be afraid of death, or unwilling to dye, seeing death gives them a writ of ease from infirmities and weaknesses, from all aches and pains, grief and gripings, distemper and diseases, both of body and soul?

Homer reports of his *Achilles*, that he had rather be servant to a poor Country-Clown, here in this world than to be a King to all the souls departed; and the truth is, the most famous

famous Heathens have preferred the meanest life on earth, above all the hopes they had of a better life; but I hope better things of you Christians, and that upon this very ground, that death will certainly and perfectly cure you of all bodily and soul distempers at once. But

Eighthly, Is not your dying day an inevitable day? why yes, yes: why then should you be afraid to dye? why should you be unwilling to dye, seeing that your dying day is a day that cannot be put off? the daily spectacles of mortality which we see before our eyes, clearly evince this truth, that all must dye; it is a Statute-Law in Heaven, that all must dye; all men and women are made up of dust, and by the Law of Heaven they must return to dust. All have sinned, and therefore all must dye; the core of that Apple which *Adam* ate, sticks in the throats of all his children, and will at length choak them all, one by one.

Eccl. 2. 16. Zech. 1. 5. Heb. 9. 27. Gen. 3. 19. Rom. 6. 23

Masius in ult. cap. Josh. v. 32

Masius out of Jacob Ediscens Syrus,

Syrus) saith, that when *Noah* went into the Ark, he took the bones of *Adam* with him, and that when he came out of the Ark, he divided them among his sons, giving the head, as the chiefest part, unto his first-born, and therein as it were saying unto them; Let not this delivery from the Flood make you secure, behold your first Parent, and the beginning of mankind; you must all, and all that come from you, go unto the dust to him. What day is there that passes over our heads, wherein the Lord doth not by our mortality, preach many Sermons of mortality to us? and therefore why should we be unwilling to pay that debt, that all owe, and that all must pay, and that so many daily pay before our eyes? But

Ninthly; A Believers dying day is his best day, and why then should he be unwilling to dye? *Eccles.* 7. 1. *a good name is better than precious oint-* *Ambros. de fide Resurrectionis*, speaks of some who lamented mens births, and celebrated their deaths &c.

ointment: and the day of death, than the day of ones birth; in respect of profit, pleasure, peace, safety, company, glory; a Believers last day is his best day, and why then should a Believer be unwilling to die? In a printed Sermon on this very Text, I have proved this truth at large, and to that I refer you, who desire further satisfaction about this truth. But

Rev. 14. 13. c. 21. 4. Job 3. 13. 14, 15, 16. Isa. 57. 1, 2.

Tenthly, A Believers dying day is his resting day, it is his resting from sin, from sorrow, from affliction, from temptation, from desertion, from dissention, from vexation, from persecution, & from all bodily labour: And therefore why should a believer be unwilling to die seeing that for him to die is no more but to rest? but of this rest I have spoken largely before, & therefore a touch may be enough in this place. But

Eleventhly, The Saints dying day is their reaping day; now they shall reap the fruit of all the prayers that ever they have made, and of

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all the Sermons that ever they have heard, and of all the tears that ever they have shed, and of all the sighs and groans that ever they have fetcht, and of all the good words that ever they have spoke, and of all the good works that ever they have done, and of all the great things that ever they have suffered yea now they shall reap the fruit of many good services, which themselves had forgot. *Lord, when saw we thee hungry and fed thee, or thirsty, and gave thee drink, or naked, and clothed thee, or sick, or in prison, and visited thee?* They had done many good works, and forgot them, but Christ records them, remembers them, and rewards them. *Sabinus* in *Seneca* could never in all his life time remember, those three names of *Homer*, *Ulysses*, and *Achilles*; and as bad memories have many Christians in spirituals; but our Lord Jesus, as he hath a soft and tender heart, so he hath an Iron memory; he remembers not only the best and greatest services, but also the least

2 Cor. 9. 6 Gal. 6. 7, 8, 9.

Mat. 25. 34, --- 41.

least and lowest services that have been done by his people? and he remembers them to reward them: a bit of bread, a cup of cold water, shall not pass without a reward: therefore it is good counsel one gives (*Nunquam quum veniat Dominus inveniat imparatos: sed semper vultus suspensos expansosque sinus habentes, ad largam Domini benedictionem*) Let the Lord when he cometh never find us unready; but always with our faces looking up towards him, always having our bosoms open, our laps spread abroad, as looking to receive a large blessing from him, Christians, how-ever Christ may seem to forget your labour of love, and to take no notice (or but little) of many good services that you have done for him, his Name, his Gospel, his People; yet when you dye, when you come to heaven, you shall then reap plentiful, a glorious crop (as the fruit) of that good seed, that for a time hath seemed to be buried and lost; when mortality shall

Mat. 10: 24, 25.

Bernard. Ser. 17. in Cant.

Pro. 11. 25 Psal. 126. 5, 6.

n immortality, you shall then nd that bread which long before was cast upon the waters; therefore e not, O Christian, afraid to dy e not O Christian unwilling to dy or thy dying day will be thy eaping day. But Eccl. 11.1. 6.

Twelfthly, Thy dying day, O Believer! will be thy triumphing day; Now thou shalt gloriously riumph over Sin; Satan, the World, hy own base heart, yea and over eath it self. I readily grant that if ou consider Believers in Christ as e was a publick person, they ave then already triumph'd over rincipalities and powers; what Christ did in his greatest transactions, he did as a publick person, representing all his chosen ones; he uffered as a publick person, representing all his Elect; he died as a ublick person, representing all his recious ones; he rose, he ascended, and now he sits in Heaven as publick person, representing all is children, *Ephes.* 2. 6. *And hath raised us up together, and made us sit* Joh. 11.20

toge-

together in heavenly places in Christ Jesus. Christ hath taken up his childrens rooms in Heaven aforehand; Christ hath already taken possession of Heaven in their names, in their steads; they do now sit together in Heavenly places in Christ Jesus. And so when Jesus Christ spoiled principalities and powers, and triumphed openly over them on the cross, he did this as a publick person, representing all his children, who triumph'd in his triumph over all the powers of darkness; & therefore in this sense Believers have already triumph'd, yea, and *I* readily grant, that believers, even in this life, by virtue of their union & communion with Christ, and by virtue of his gracious presence, influence, and assistance they do alwayes triumph, as the Apostle speaks, 2 *Cor.* 2. 14. *Now thanks be unto God which alwayes causeth us to triumph in Christ.* Believers now are more than conquerors, they are triumphers over the world, the flesh, and the Di-

Ephes. 8 Col. 2. 14. 15. A plain allusion to the *Roman* Triumphs 1 John 2. 13, 14.

Rom. 8. 37 1 John 4. 4, 5.

Chri-

Christ so routed Satan upon the Cross (said *Ignatius*) that he never since, either hears or sees the Cross, but he falls a shaking and trembling. Believers, by holding forth to Satan the Cross of Christ in the arms of Faith, and by their laying hold on his Cross, and pleading his Cross, they do easily, they do frequently overcome him, and triumph over him: but notwithstanding all this, Ah how often doth the best of Saints find the world, the flesh & the Devil triumphing sadly over them? Now a Christian triumphs over Satan, by and by Christ withdraws, and then Satan triumphs over him; Now the Believer leads captivity captive, anon the Believer is led captive; this day a Saint gets the wind and the hill of Satan, and beats him quite out of the field, the next day Satan draws forth, and falls on with new forces, with new arguments, with fresh strength, and then puts a Christian to a retreat, I too often to a rout; in many a battel a Christian is worsted,

Rom. 7. 14 to the end

worsted, and much adoe he hath to come off with his life; O but now death, that brings a Christian to a full, perfect, compleat, absolute, and perpetual triumph over the world, the flesh, and the Devil! Now a Christian shall for ever have the necks of these enemies under his feet; Now these enemies shall be for ever disarmed, so that they shall never be able to make resistance more, they shall never strike stroke more, they shall never affront a Believer more, they shall never lead a Believer captive more, &c. O why then should Believers be afraid to dye, be unwilling to dye, seeing that their dying day is their triumphing day? But

The *Romans* used in all their battels, to lose at first to win at last it is so with Christians.

Hos. 2. 19, 20.

Thirteenthly, As a Believers dying day is his triumphing day, so a Believers dying day is his marriage day; in this life we are onely betroth'd to Christ, in the life to come we shall be married to Christ; here Christ and the Believer is near, but death will bring Christ and the Believer nearer; here Christ and the

Be

Believer is ask'd, and all things are agreed on between them, onely the marriage-knot must be tied in Heaven, the marriage-supper must be kept in Heaven; And therefore several of the Martyrs on their suffering-dayes, on their dying-dayes, they have invited several to their marriage, as they have phrased it, knowing right well, that their dying dayes would be their marriage-dayes to Christ, the very thoughts of which hath so raised, & cheared, so warmed, and inflamed their hearts, that they have made nothing of death, that they have out braved death, that they have, to the great joy of their friends, and to the amazement & astonishment of their enemies, more resolutely, friendly, and sweetly imbraced death, than they have their neareſt and deareſt relations. But in the

Rev. 19. 5, ---10.

Fourteenth place, A Christians dying-day, is his transplanting day; death transplants a Believer from earth to Heaven, from misery to glory;

glory; death (to a Saint) is n
thing but the taking of a swe
Job 14.14 flowerout of this wilderneſs, a
planting of it in the Garden of P
radiſe; it is nothing but a taking
a Lilly from among Thorns, a
planting of it among thoſe swe
Roſes of Heaven. which God de
lights to wear alwayes in his b
ſome: death is nothing but the t
king off of aBeliever fully from t
ſtock of the firſt *Adam*, and t
planting of him perfectly and p
petually into thatglorious ſtock, t
ſecond *Adam*, the Lord Jeſus, w
is bleſſed for ever. Death is noth
but the taking off of a believer fr
a more barren ſoil, and planting
him in a more fruitful ſoil. H
ſome Chriſtians bring forth thir
Mat. 13, 8, 25. fold, others ſixty and others a hu
dred-fold; but Heaven is ſo fruit
a ſoil, that there are none there b
ſuch as abound in the fruits of rig
teouſneſs and holineſs, but ſuch
bring forth a thouſand-fold, y
many thouſand-ſold: Here o
hearts are like the Iſle of *Patm*
wh

which brings forth but little fruit, but when they shall by death be transplanted to Heaven, they shall be like the Tree in *Alcinous* Garden, that had always blossoms, buds, and ripe-fruits, one under another.

In the Island of St. *Thomas* (on the backside of *Africa*) in the midst of it is a Hill, and over that a continual Cloud, wherewith the whole Island is watered, and made fruitful. Such a Cloud will Jesus Christ be to all those precious souls that shall be transplanted from Earth to Heaven.

O why then should Believers be unwilling to die, seeing that their dying day is but a transplanting day of their souls from Earth to Heaven, from a Wilderness to a Paradise? But in the

Fifteenth place, As a Believers dying day, is the day of his transplantation, so his dying day is the day of his coronation: Here Believers are Kings elected, but when they die, they are Kings crowned;

now they have a Crown in reversion, but then they shall have a Crown in possession; now they
Jam. 1. 12. have a Crown in hope, but then
Rev. 2. 10. they shall have a Crown in hand. Death will at last bring the soul to a Crown without thorns, to a Crown without mixture, to a right to a Crown, to a glorious Crown, to a everlasting Crown: Though a Crown be the top of Royalty, and though beyond it the thoughts and wishes of mortal men extend not, yet may say of their Earthly Crowns, that King said of his, O Crown more noble than happy; but death will set such a Crown upon a Believers head, as shall always flourish, as
Psal. 132. 18. as shall make him happy to all Eternity; here the Believer (as his Saviour before him) is crowned with thorns, but death will turn the Crown of thorns into a Crown of pure Gold.

Psal. 21. 3. Upon a triumph, all the Emperour *Severus* his Souldiers, for greater pomp, were to put on Crowns of Bays on their heads, but the

there was one Christian among them that wore his Crown on his arm; and it being demanded why he did so, he answered (*Non decet Christianum in hac vita coronari*) it becomes not a Christian to wear his Crown in this life: The truth is a Christians Crown never sits so fast, nor never so well becomes him, as when it is put on by a hand of death. Here most Princes Crowns are the fruits of unrighteousness, but death will at last put upon the believer a Crown of Righteousness, or a righteous Crown & so it is called, not only because it is purchased by the righteousness of Christ, but also to difference it from those unrighteous Crowns, or Crowns of unrighteousness, that the Princes of this World put upon their own heads; earthly Crowns are corruptible, but death will put on the heads. Believers a incorruptible Crown. Worldly Crowns are fading and withering. Though King *William* the Conquerour was crowned three times every year (during his reign)

2 Tim. 4. 7, 8.

1 Cor. 9. 25.

at three several places, *viz. Glocester Winchester*; and *Westminster*, yet how soon did his Crown fade and wither?

1 Pet. 5.4. But death will put such a Crown upon the Believers head; as shall never fade nor wither. Worldly Crowns are tottering and shaking; most Princes Crowns hang but on one side of their heads, and all their interest, power, and policy, cannot make them sit fast on both sides; but death will put upon the heads of Believers an immortal Crown, an unmoveable Crown, an everlasting Crown, an eternal Crown, a Crown that none can shake, that 17, 18. none can take, that none can con- Rev. 2. 10. quer or overcome.

Oh! Why then should Christians be afraid to die, or unwilling to die, seeing that their dying day is but their Coronation day? who would be unwilling to ride to a Crown thorow a dirty Lane, or a rainy day. But in the

Sixteenth place, A gracious Soul shall never die till his work be finished.

nished, and he prepared to die, and why then should he be unwilling to die, when his work is done, and he prepared to go home? when God hath no more work for you to do in this world, why then should you be unwilling to die, to go home? now till your work be finished that God hath cut out for you in this world; no power nor policy shall ever be able to cut off the thred of your lives; in despight of all the world and all the powers of Hell; you shall do that work, be it more or less, that God hath appointed you to do in this world. The life of Christ was very often in danger, both among pretended friends and professed foes, but yet he still escapes all the snares that they had laid for him, and all the pits that they had digged for him; and that upon this very ground, *That his time was not yet come, his hour was was not yet come.* John 7.30 *Then they sought to take him but no man laid hands on him, because his hour was not yet come.* Ch. 8. 19, 20. *Then said they unto him,*

God often bridles wicked mens malice, and fury, invisibly.

where is thy Father? Jesus answered Ye neither know me nor my Father, if ye had known me, ye should have known my Father also. These words spake Jesus in the Treasury, as he taught in the Temple, and no man laid hands on him, for his hour was not yet come. God can & will secure his people from the rage & malice of their enemies, by a secret & invisible hand of providence, till they have finished the work that he hath set them about in this world. *David* was surrounded with Enemies on all hands, but yet in spight of them all, he keeps up till his work was done, *Acts* 13. 36. For *David* after he had served his own generation by the will of God, fell asleep; though many thrust sore at him, yet he did not fall asleep, he did not dye till he had served his generation. Bonds and afflictions waited on *Paul* in every City; so in that 2 *Cor.* 11. 23, 28. *In stripes above measure, in prisons more frequent, in deaths often.* Of the *Jews* five time received I forty stripes save one (the Lord commanded that the number

Acts 20. 23.

of

of strokes should not exceed forty, *Deut.* 25. 3. and therefore the *Jews* that they might not transgress that Law, gave one less.) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day I have been in the deep, in journying often, in perils of waters, in perils of robbers, in perils by mine own Country-men, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils among false Brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness; and yet notwithstanding all these hazards, hardships, dangers, deaths, *Paul* lives, and bravely bears up till his work was done, his course finished, 2 *Tim.* 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith.* And so in that, *Rev.* 11. 7. *The beast that ascended out of the bottomless pit, and that made war against the two witnesses could not overcome them nor kill them till they had finished their* Acts 16. 23. Acts 14. 19, 27.

testimony. Christians shall live to finish their testimony, and to do all that work that God hath cut out for them to do, in spight of all the beasts in the World, in spight of Hell, or Antichrist.

It was so with *Ambrose*, a certain Witch sent her spirits to kill him, but they returned answer, that God had hedged him in as he did *Job*, so that they could not touch him.

Another came with a sword to his Bed side to have killed him, but he could not stir his hand, till repenting, he was by the prayer of *Ambrose* restored to the use of his hands again; no means, no attempts, could out him off till his work was done.

So for *Luther* a poor Friar to stand so stoutly against the Pope, this was a great Miracle, but that he should prevail against the Pope as he did, this was a greater, and that after all he should die in his Bed (notwithstanding all the enemies he had, & the several deligns they had to have destroyed him)

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this was the greatest of all; and yet for all that the Pope, or the Devil his Father could do, *Luther* when he had finished his Testimony, dies in his bed: Oh why then should any Christian be unwilling to die, seeing he shall not die till his work be done, till his testimony be finished?

And as a Believer shall not die till his work be done, so he shall not die till he be prepared to die. A Believer is always habitually prepared to die, even then when he is not actually prepared, yet then he is habitually prepared to die; for he hath not his Ark to build, nor his Lamp to trim, nor his Oyl to buy, not his Pardon to seal, nor his Peace to make, nor his Graces to get, nor his Interest in Christ to seek, nor Divine favour to secure, nor a Righteousness to look after, &c. That promise is full of honey and sweetness that you have in *Job* 5.26. *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.* The Husbandman brings not his Corn into his Barn till it be full

ripe, no more will God take his Children out of this world, till they are fit for another world; he will not transplant them from earth, till they are fit, till they are prepared for Heaven. It is with Christians as it is with the fruits of the earth, some are ripe sooner, some later; but as we, so God will gather none till they are ripe for glory: Some soul, like some fruits, are ripe betimes, other Christians like other fruit, are a longer time ripening, and so God gathers his fruit in as they ripen, some sooner, some later, but none till they are (in a measure) ripe for Heaven. And why then should Christians be unwilling to die, seeing they shall not die, till they are prepared to die? I do not say they shall not die till they think they are fit to die, or till they say they are prepared to die, for they may be graciously prepared, & sweetly fitted to die, & yet may judge otherwise, by reason of Satans sleights, or some Spiritual distemper that may hang upon them, or from a natural

fear

fear of Death, & some great unwillingness to die; but they shall not die till they are either actually, or habitually prepared to die, till they are ripe for glory; and therefore be not, O be not, Christians, unwilling to die. But in the

Seventh place, When a righteous man dies, he shall leave a sweet savour behind him, his name shall live, when he is dead; Are not the names of the Patriarchs, Prophets, Apostles, Martyrs, and other Saints, a sweet savour to this very day? we know there is no sweet savour, to that they have left behind them, *Psal.* 112. 6. *The Righteous shall be had in everlasting remembrance*, Prov. 10. 7. *The memory of the just is blessed.* The Septuagint thus translates it, the memory of the Just is with praises; many are the praises that wait on the name of the Just, when their bodies are in the dust; no scent so sweet as that which the Just man leaves behind him, *Eccles.* 7. 1. *A good name is better than pre-* Heb. 11.

cious

The initial letter ט of the Hebrew word *Tob*, that is for goodness, is bigger than ordinary, to shew the exceeding excellency of a good Name.

cious oyntment; he doth not say, a great name, a name arising from outward greatness, but a good name, a name arising from inward goodness, & manifested by outward Holiness, that's the name that is better than precious oyntment; oyntment only reaches the Nostrils, but a good Name reaches to the cheering and the warming of the heart. The *Chaldee* reads this verse thus (*Melius est nomen bonum quod comparabunt justi in hoc seculo, quam unguentum unctionis, quod fuerit inunctum super capita Regum & Sacerdotum*); Better is the good name which the just shall obtain in this world, than the oyntment of anointing, which was poured upon the heads of the Kings and Priests: though a Believer may not leave great sums of money behind him, nor yet thousands, nor hundreds a year behind him, yet he shall leave a good Name behind him, which answers to all, nay, which out-weighs all the riches, gallantry, and glory of this world. That Heathen hit right who said

(Eg

Ego si bonam famam servabo, sat dives ero.) If I may but keep a good Name, I have wealth enough; it is a greater mercy to leave a good Name behind us, than to leave the riches of a Kingdom, yea of a world behind us. But in the. Plautus.

Eighteenth place, Death is nothing but the believers in-let into glory; Death is the gate of life, it is the way to Paradise; it is the Mid-wife to bring eternity to bed: when *Jacob* saw the Chariots that were to bring him to *Joseph*, his spirit revived: Ah Christian, Death is that Chariot that will bring thee not only to a sight of *Jacob* and *Joseph*, but also to a blessed sight of God, Christ, Angels, and the spirits of just men made perfect; here we meet with many in-lets to sin, to sorrow, to affliction, to temptation; but Death of all in-lets is the most happy in-let, it lets the soul into a full fruition of God, to the perfection of grace, & to the heights of glory; and why then should a gracious soul be unwilling to die? But Gen. 45 27. Heb. 12. 23, 24.

I

I must hasten to a close; therefore in the

Nineteenth place, Was Jesus Christ so willing to leave Heaven, his Fathers bosome, his Crown, his dignity, his glory, his Royal attendance, to come into this world, to suffer the saddest, and the heaviest things that ever was thought of, that ever was heard of, for thy sins, for thy sake? and wilt thou be unwilling to die, and go to him, who hath suffered so much, who hath paid so much, who hath prepared so much for thee? Ah Christian Christian! why dost thou not rather reason thus with thy own soul; Did Christ die for me, that I might live with him? I will not therefore desire to live long from him; all men go willingly to see him whom they love, and shall I be unwilling to die, that I may see him whom my soul loves? O! I will not, O! I dare not, O! I may not; others venture through many dangers, & many deaths, to see their friends and relations, and why then should I

Oneof the Fathers longed to die, that he might see that head that was crowned with Thorns.

deſt not thou, O Chriſtian, be willing to venture through death, to the Lord of life, to him that is thy Crown, thy comfort, thy head, thy Husband, thy Heaven, thy All, &c? But in the

Twentieth and laſt place, conſider, O Believer! that thou alwayes ſtandeſt before God in the Righteouſneſs of Jeſus Chriſt, who is called the Lord our Righteouſneſs, and who of God is made unto thee Wiſdom, Righteouſneſs, Sanctification, and Redemption; whilſt thou liveſt thou ſtandeſt before God, not in the Righteouſneſs of thy duties, nor in thy gracious diſpoſitions wch are but weak, and imperfect; but in the pure, perfect matchleſs, & ſpotleſs Righteouſneſs of Jeſus Chriſt. And when thou dieſt, thou appeareſt before God in the ſame glorious Righteouſneſs; ſo that thou mayeſt appear before Gods unſpotted Juſtice and Holineſs, with the greateſt boldneſs and comfort that imaginable, upon the account of that Righteouſneſs with which thou art

Jer. 23. 6. 1 Cor. 1. 30.

art cloathed, *Psal.* 45. 13. *The King's daughter is all glorious within* (there is her inward glory, grace makes the soul glorious within) *her cloathing is of wrought gold*; Some read it purpled work, or closures of gold enameled with gold; such as precious stones were set in, which were exceeding splendid & glorious, & which shadowed forth the glorious Righteousness of our Lord Jesus. This cloathing of wrought gold is the glorious Righteousness of our Lord Jesus; now in life and in death, the Believer stands before God in the glorious golden Robe of Christ Righteousness; & hence it is that Believers are said to be all fair, and without spot, and to be without spot or wrinkle, and to be compleat in Christ; and to be without fault before the Throne of God: and why then should a Believer be unwilling to die, and appear before God, by reason of this cloathing of wrought gold, you stand spotless blameless, and faultless before God; this golden cloathing, this glo-

Exod. 28. 11. 14, c. 39. 1, 2, 3. 4, 5, &c.

Cant. 4. 7. Eph. 5. 27 Col. 2. 10. Rev. 14. 4, 5.

rious

ious Righteousness of Christ, is as truly and really the believers, and as fully and compleatly the believers, as if it were his very own. Ah cloathing to this. The costly cloke of *Alcisthenes*) which *Dionysius* sold to the *Carthaginians* for a hundred Talents, was indeed a mean and beggarly ragg to this embroidered Mantle that Christ puts upon all believers: And therefore a Christian, both living and dying should say with the Psalmist, *I will make mention of thy Righteousness, of thy Righteousness onely.* Let them be Psa. 71. 15. 16, 19.
said to dye, let them be unwilling to dye, who must appear before God in their sins, and in their own Righteousness, which at best is but filthy raggs; but as for thee, O Isa. 4. 6
Christian! who shalt always appear before God in cloathing of wrought gold, be not thou afraid of death, nor not thou unwilling to dye, but rather desire it, rather long for it; because thou art clothed with such Righteousness, as will bear thee up sweetly in it, as will carry thee 1 Cor. 15. 55, 56, 57.
bravely

bravely through it, & is will make thee triumph over it. Christs Righteousnes is a Christians white Rai-
Rev. 3. 18. ment, in which he stands pure before God, *Revel.* 19. 7, 8. *Let us be glad and rejoyce, and give glory to him: for the Marriage of the Lamb is come, and his wife hath made her self ready. And to her was granted, that she should be arrayed in fine Linnen, clean and white; for the Linnen is the righteousnes of Saints.* By the fine, clean white Linnen which is here called the Righteousnes (or as the Greek hath it, the Righteousnesses) of Saints, most understand the glorious Righteousnes of Christ. Righteousnes is an Hebraism; noting that most perfect absolute Righteousnes which we have in Christ. white is a natural colour, it is a colour of purity, ornament, and honour; it was the habit in times past of Nobles, saith *Drusius*, and others. Now in this pure, clean, white Linnen; all the Saints are cloathed, and so presented to God by Jesus Christ: and why then should they be

Δικαιώματα, i.e. say some, imputed and imparted righteousnes.

willing to dye? Here is not a speck not a spot, to be found upon this white Linnen, which is the Righteousness of Saints, which should make Saints rather to pursue after death, than to fly from it, or to be unwilling to welcome it when it comes.

I am not ignorant that this unwillingness to dye most usually springs from those low & dark apprehensions men have of God, and from weakness of faith, and from coldness of love, and from laying the Creatures too near our hearts, and from our little communion with God, and our rare taking of turns in Paradise, and from our not treasuring up a stock of promises, and a stock of experiences, &c. I have also considered what a dishonour to God, a reproach to Christ, a grief to the Spirit, a scandal to religion, a blot to profession, a mischief to sinners, and a wrong to Saints, it is, for Christians to be unwilling to dye, or to be afraid of death, which hath occasioned me to

The spring from whence Christians unwillingness to dy flows.

The sad effects of Christians unwillingness to die.

to muster up these twenty considerations, to work you to be willing to dye, and if these will not prevail with you, I profess I do not know what will.

Obj. & *I would be willing to dye if I had but assurance; but that is the Jewel I want, and therefore I am unwilling to dye.*

First, I answer, It may be that thou hast assurance, though not such a measure of assurance, such a plerophory or full assurance, as thou desirest: a perfect, complete absolute and full assurance is very desirable on earth, but I think few attain to it till they come to Heaven; that sparkling Diamond God hangs in few Saints bosomes till they come to glory. But

Secondly, I Answer, the least grace if true, is sufficient to Salvation, and therefore the sense of the least grace, or of the least measure of grace, should be sufficient to assurance of Salvation. But

Mat. 5. 3, 10.

Thirdly, the time of death is one of the most usual seasons when

Go

God gives his children the sweetest
nd fullest assurance of his love, of
heir interest in him, and of their
ight to glory; when there was but
step, a stride between *Stephen* and
eath, then he saw heaven open,
nd Christ standing at the right
nd of his Father. Acts 7.55. the to end

Mr. *Glover*, though he had been
g under clouds, and much dark-
ss, yet when he came near the
, he cried out to his friend, Oh
stin, Austin, he is come, he is come,
ning the Lord, in the sweet and
rious discoveries of his love and
our to him, and so he died, with
eart full of joy and assurance.

Mr. *Frogmorton*, a precious god-
Minister, lived thirty seven years
hout assurance (after the Lord
wrought savingly upon him)
then died at Master *Dods*, hav-
assurance but an hour before he
d.

I could here give you divers ex-
ples of a later date, of many pre
s Christians (who have lived
e with God many years, and
have

have been much in seeking of ass
rance; and the Lord hath he
them off till a few years before the
death, and then he hath filled the
souls so full of the sence of his lo
and the assurance of their everla
ing welfare, that they have died u
der the power of their joyes. A
surance is a free gift of God, & G
loves to give his gifts to his Child
when they may most cheer the
and be of greatest use & service
them; and when is that, but at
day of death? and therefore Ch
stians should not be unwilling
dye for want of assurance, bec
that is a special season wherein G
usually gives assurance to his ch
dren. But

Fourthly, and Lastly, The
mayest dye, and go to Hea
without assurance; this truth, wi
several others of the like impo
that may further satisfie such as
unwilling to dye, I have made go
in that Treatise of mine called *He
ven on Earth*, and to that I refer
Reader for further satisfaction,

wh

what is said do not satisfie; The next inference then that I shall make, and so hasten to a close, is this:

If the best things are reserved for believers till last, then let not Christians mourn immoderately; Oh! be not over-much afflicted, and grieved for the death of Husband, Wife, Child, Sister, Friend, who dyes in the Lord, for they are but gone to take possession of those great and glorious things that are reserved in Heaven for them. This deceased Saint is now gone to her home, to her Heaven, to her God that hath loved her, to her Christ that hath dyed for her, and to her Crown that was prepared for her. *Abraham* mourned moderately for his dear deceased *Sarah*, as is imported by a small *caph* in that Hebrew word, that signifies to weep; and that, not because she was old and over-worn (as some *Rabbins*) but because death to her was an in-let into glory, death did bring her to a happy fruition of

Inference 1 Thes. 4. 13, 14.

Gen. 23. 2.

all

all those glorious thing, that God hadlaid up for them that love him. Death that seems to dispossess a Christian of all, puts him into a possession of all, of all joyes, of all comforts, of all delights, of all contents, of all happiness, of all blessedness; and why then should our sorrow, our tears, over-flow the banks of moderation? Sorrow is good for nothing but for sin; now that the child is dead, wherefore should I fast or weep said *David*. Grief preceding evil, if it be used for a remedy, cannot be too much, but that which follows an evil past remedy, cannot be little.

Ezek. 24. 15,16, 17. John 19. 25,26,27.

When *Ezekiel* lost (his Wife) the delight of his eyes, he must not weep. When *Mary* the mother of Jesus stood by the Cross of her own dear Son, she wept not, as *Ambrose* notes. We may say of our deceased friend, as the *Jews* of their Father *Jacob*, (*non est mortuus*) he is not dead; or as our Saviour of *Lazarus*, *he is not dead but sleepeth*; and of the Maid, *why trouble you your selves?*

John. 11. 11.

are not dead but sleep. To dye, in the Prophet *Isaiahs* phrase, is but to lye down in our beds. So *Asa* the Kings Coffin is called a Bed. And when thy days shall be fulfilled, saith *Nathan* to *David*, and thou shalt sleep with thy Fathers, or as the Original hath it, and thou shalt lye down with thy Father. Death is nothing but a sleeping with our Fathers, or a lying down in the bed with our Fathers and Friends, who have lain down before us; And therefore, when a Friend, a Wife, a Child dies, and leaves this world, we are to bid them but good-night (as the Primitive Christians used to do) in sure and certain hope to meet them in the morning of the Resurrection.

Isa.43. 17 ch,57.1,2. 2 Chron. 16. 14. Sam. 7.

The Ancient were wont to call the days of their death, *Natalitia*, not dying days, but birth-days. It hath been the custom, saith *Haymo*, when a Child of God departed this life, to call it not the day of his death, but the day of his Nativity. The *Jews* to this day stick not to call their *Golgothaes*, *Batta Cajim*, the

houſes or places of the living.

The *Jews* ancient cuſtom was by the way as they went with their Corpſe, to pluck up every one the Graſs, as who ſhould ſay, they were not ſorry for the death of their friends and relations, as men without hope, for they were but cropt off, and ſhould ſpring up again in due ſeaſon. Ah Friends! If you will needs mourn then mourn for your ſelves, mourn for your ſins, mourn for the barrenneſs and baſeneſs of your own hearts, but do not mourn at leaſt exceſſively, for the death of any Chriſtian friend, or relation; ſeeing that death gives them a quiet and full poſſeſſion of all that glory and happineſs that is reſerved in Heaven for them.

The *Perſian* Kings woud have no mourning or mourning apprel worn in their preſence.

The next uſe is cauſe of comfort and conſolation to all the people of God. If it be ſo, that the beſt things are reſerved for Believers till they come to Heaven, then this may ſerve to comfort the people of God and that

First, againſt their poor, low, and mean

mean condition in this world. Ah poor Christians, what though you have little in hand, yet you have much in hope; though you have little in possession, yet you have much in reversion; he that hath but little present possession, yet if he hah a fair estate in reversion, he comforts himself, & solaces his spirit in the thoughts of it, that there will come a day when he shall live like a man, when he shall live bravely and sweetly, and this makes him sing care and sorrow away; why Christians, do you do so? you have a fine, a fair estate in reversion, though you have but a little in possession, and therefore bear up bravely, and live comfortably.

Jam. 2. 5. 2 Tim. 4.

Psal. 16.6.

Christ who was the Heir of all, yet he lived poor, and dyed poor; As he was born in another mans house, so he was buried in another mans Tomb; when Christ dyed, he made no Will, he had no Crown-lands, only his Coat was left, & that the Souldiers parted among them. If thy outward condi-

Mat. 8. 20.

tion be comfortable to his, there is no reaſon why thou ſhouldſt be diſcouraged, for thou haſt a rich and Royal revenue, that will ſhortly come into thy hand, and then thou ſhalt never know what poverty & penury means more: And for thy comfort, know, that though men may for thy poverty deſpiſe thee, yet the Lord doth highly prize thee. It was a good ſaying of *Baſil*, (*Placet ſibi Deus abſtruſam in deſpecto corpore margaritam conſpicatus*) God pleaſeth himſelf, beholding a hidden Pearl in a deſpiſed and diſreſpected body. The truth is, Chriſtians, if there were any real happineſs in the things of this life, you ſhould have them; but it is not in all the wealth and glory of this World to make up a happineſs to you; and therefore as the enjoyment of them ſhould not ſwell the rich, ſo the want of them ſhould not trouble the poor; the Angels (and Saints departed) in Heaven are happy, and yet they have neither ſilver nor gold; they are bleſſed, and yet they have none

Baſil. Seluratione 15.

of the gay things of this life; they have none of the gallantry & glory of this world; you have now your worſt, your beſt days are to come, it will not be long before you ſhal have your portion in hand; therefore live ſweetly, and walk comfortably up and down this world. But

Secondly, If the beſt things are reſerved for Believers, till they come to Heaven; then this may ſerve to comfort them againſt all outward abaſements from the malignant world; what though you are counted as the ſcum, the dirt, the filth, the ſcraping, the off-ſcouring of the world, by men that know not, that ſee not, that believe not what great and glorious things are reſerved in Heaven for you? yet at laſt you ſhall be advanced to that dignity, & be made partakers of that felicity and glory, which ſhall work amazement and aſtoniſhment in thoſe that now deſpiſe you, & vilifie you; thoſe that now count you the troublers of their *Iſrael*, ſhall be

No man is able to bear ſo much contempt as Chriſt bears daily, ſaith *Luther*.

troubled with [illegible]tneſs, when they ſhall ſee you with Crowns upon your heads, and the Royal Robes of glory upon your backs, and two-edged ſwords in your hands, to execute the vengeance written. Men that know their future greatneſs, are not troubled at reproaches, they think themſelves above reproaches, they can divinely ſcorn ſcorns, and contemn contempts. Ah Chriſtians! how can you ſeriouſly conſider of your future greatneſs, happineſs, and glory, and not bear up ſweetly & comfortably againſt all the contempt that you may meet within this world?

Pſal. 149. 4, 5, 6, 7, 8, 9.

And thus I have done with this ſubject, which of one Sermon is multiplied into ſeveral, by a good hand of Heaven upon me; I ſhall follow this poor Piece with my weak prayers; that it may be a Mercy to Hearers, Readers, and Writer.

FINIS.

AN ELEGY

Upon the Death of Mrs. *Mary Blake* the Wife of Mr. *Nicholas Blake* of *London*, Merchant.

WHere Virtue, seated in the heart,
Shining forth in suiting acts of life;
Oh, what delight doth it impart
To pious Minds! Experience rife
Of thee we have, as otherwise,
So in this godly womans guise.

Her sweet endowments, pregnant Wit,
And Holy Graces from above,
How made they Her an Object fit,
No less for wonder than for love!
Such precious fruit, so ripe, though green
In so few years, is seldom seen.

They who enjoy'd the sight and sense
Of her dear Converse, to her close,
Oh, what contentment did from thence
To them arise! chiefly to those,
Who nearest to her did relate,
In Blood, in Grace, or married State?

Parents dear Comfort, Husbands glory,
Kindreds Honour, Friendſhips Praiſe,
To after-times a fair writ ſtory,
For a Pattern to their ways:
All theſe in her meet, as one
That ſuited All, and failed None.

Thus, while we her enjoy'd, ſhe was
A precious Cordial to us all:
But now, being taken hence, Alas!
From Joyes, unto Laments we fall.
Thus, ſith her loſs to all extends,
Sorrow doth ſeize on all her friends.

It doth indeed nor do we find
That God Almighty doth diſlike
Good Natures working in this kind,
When Us in Ours thus he doth ſtrike.
Their death bids, while in this ſadt im
We may beſprinkle, but not make ſwim.

Tears from our Eyes like precious dew,
As from a Limbeck may drop out,
Not ſhew, as uſually we view,
Like common water from a ſpout.
Why ſhould they? ſith to our relief
We have cauſe, no leſs of joy, than
(grief?

The

This friend of ours for whom we weep,
Is safely come unto the shore;
She is not dead but fall'n asleep,
And only gone to bed before.
And we, when ended is our pain,
Shall sleep with her, and wake again.

Mean season, as for her we know,
Where, & with whom, & how she dwels
In Heaven with Christ & Myriads mo
Whose presence all delights excels;
And there she sings with high desire
Her Halelujahs in full Quire,

All this she studied here, but never
Could fully tell what it should be,
Till God did Soul from Body sever,
And took it up these joys to see:
There let her rest until we meet,
Each other in that place to greet.

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Doct. That God reserves the be and greatest favours, and ble sings, for Believers, till th come to Heaven.

This point is made good by an induct on of particulars, Thus;

First, the best Inheritance is reserv for Believers till they come to He ven, this is made good by six par culars, as

First, the Inheritance reserved for B lievers till they come to Heaven, is pure, undefiled, and incorrupti Inheritance. p. 2

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5 'Tis an inheritance that is universal, to Jews, to Gentiles, to bond, to free, &c. p. 38 to 40
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The rest reserved in Heaven for Believers, is a superlative rest.
'Tis an universal rest.
'Tis an uninterrupted rest.
'Tis a peculiar rest.
'Tis a rest that is universally communicable to all the sons and daughters of God.
'Tis a permanent, a constant rest; from p. 49 to 58
Thirdly, The best knowledge of God is reserved for Believers till they come to Heaven; proved thus.
1. Saints shall have the clearest knowledge

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